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THE PURITAN BIBLE

Works by the Rev. W. J. HEATON, B.D.

OUR OWN ENGLISH BIBLE: ITS TRANSLATORS
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LONDON: FRANCIS GRIFFITHS



KING EDWARD THE SIXTH.

THE PURITAN BIBLE

AND OTHER CONTEMPORANEOUS PROTESTANT VERSIONS

BEING THE THIRD VOLUME OF
"OUR OWN ENGLISH BIBLE; ITS TRANSLATORS AND THEIR WORK"

BY THE
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ILLUSTRATED

London :
FRANCIS GRIFFITHS
1913

THIS THIRD VOLUME IS
DEDICATED
TO
THOMAS WILLIAM
EARL OF LEICESTER
G.C.V.O., C.M.G.
HOLKHAM HALL
NORFOLK

PREFACE

Certainly I can never regret having devoted a long time to this special Bible-study. Mr. Henry Frowde has retired this year from managing the London business of the Oxford University Press. This is the oldest printing business with an unbroken history in England, and since 1874 he has brought into the world and distributed about forty million copies of the Bible. The skins of 100,000 animals are used every year for the covers of Oxford Bibles alone, and 400,000 sheets of gold are required for gilt lettering. What a book, to make such a demand! But it is more than a book, for as Rev. E. J. Brailsford has lately said:—

“ Its stretch of time, its range of subject, its insight into the human heart, its quickening virtue, its unveiling of the spiritual world, and its revelation of God, have made it unique, and have given it a Divine authority which increases with the lapse of years.”†

Poets have always found it a fruitful theme, and one of the latest says:—

“ Thy sacred page defies

Craft of destructive art, and time's slow blight

Of sure decay, that lies

On all things human and of human might.”*

†The spiritual sense in sacred legend.

*Verses by T. Arthur Bailey.

So we ought to know a good deal about the history of such a book, and especially in our own country. I began these studies more than forty years ago to try and profit a number of young men in a Bible Class. When I then published a series of articles in the "Christian Miscellany," the Editor advised me to go on with the subject. I have done so ever since, in spite of the demands of a busy ministry. Nearly every place historically connected with the subject has been visited in England, Germany, and Switzerland, besides endless reading in the British Museum Library, at Oxford and Cambridge. It has certainly been a labour of love, and it has been very pleasant to receive such favourable reviews as the two preceding volumes have called forth. This one contains, for the first time, a fairly complete account of the Translators of the Bibles used by Shakespeare and Queen Elizabeth, and those of the famous Authorized Version. Cowper has said:—

"Only an author knows an author's cares,
Or fancy's fondness for the child she bears."

But the children of long research are perhaps more precious than those of fancy.

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THE PURITAN BIBLE

CHAPTER I

THE BOY KING

“Sweet is the holiness of youth”—so felt
Time-honoured Chaucer when he framed the lay
By which the Prioress beguiled the way,
And many a pilgrim’s rugged heart did melt.
Hadst thou, loved bard! whose spirit often dwelt
In the clear land of vision, but foreseen
King, Child, and Seraph, blended in the mien
Of pious Edward kneeling as he knelt
In meek and simple infancy, what joy
For universal Christendom had thrilled
Thy heart! what hopes inspired thy genius, skilled
(O great precursor, genuine morning star)
The lucid shafts of reason to employ,
Piercing the Papal darkness from afar.

WORDSWORTH.

I HAVE called this third volume the Puritan Bible because of the predominant element in the era. The Bible was at last a familiar book. Soldiers carried it with them to the battlefield, and people used Biblical phrases in their conversation, and named their children Faith, Hope, Charity, Patience, True-love, Make-peace, and sometimes much stranger names. Instead of being almost an unknown book, it became the most familiar in the land, one of the household-gods, and the Puritans were chiefly responsible for the change. The Genevan Bible, which was Shakespeare’s and Queen Elizabeth’s, was largely under the inspiration of Calvin and his strong Church at Geneva, and members of the Calvinist party amongst the English. And the Authorized Version was the suggestion of Dr. Reynolds, one of the Puritan leaders, though all

men of light and leading were engaged in its composition.

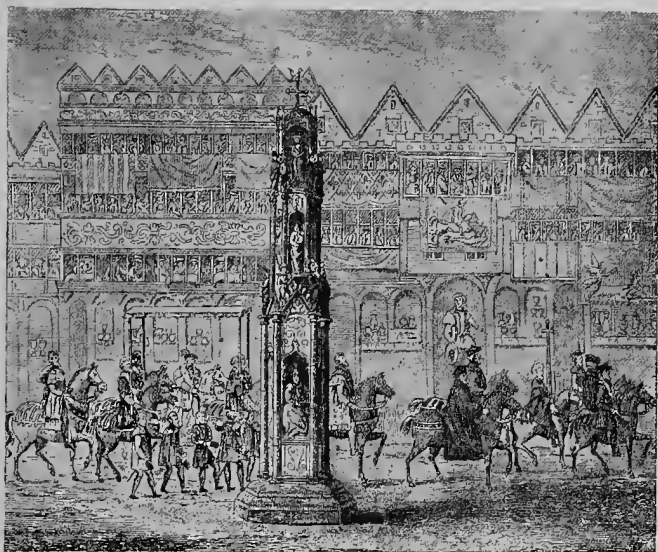
We must, however, commence with the reigns following Henry VIII's, and they present the most remarkable contrast that can be found in our history as a people. Both short, the one was the rule of a boy with a good deal of the wisdom of a man; the other of a woman in whom feminine traits of character had mostly disappeared. Edward VI. did all that he could during a few years to promote the Reformation; Queen Mary did all that lay in her power for about the same period to re-establish Popery. During Edward's reign thirty-six Editions of the New Testament saw the light, and fourteen of the entire Bible; during Mary's only one New Testament was published, and that on foreign soil.

A sufficiently plain indication of the course he would pursue was given by the Boy King at the scene of his Coronation, as narrated by Strype. When three swords were brought to him, as the sign of his being Ruler over three kingdoms, he said there was still one wanting. On their looking surprised, "It is the Bible," he said, "which is the Sword of the Spirit, and to be preferred before these swords. That ought in all right to govern us, who use them for the people's safety, by God's appointment. Without that sword we are nothing, we can do nothing, we have no power. From that we are what we are this day. From that alone we obtain all power and virtue, grace and salvation, and whatever we have of Divine strength."

It is not likely that this was one of those pretty little speeches sometimes prepared by others for special functions. He feared the Lord from his youth, and had excellent tutors. Once a playfellow having placed a large Bible for him to stand on to reach something from a shelf, he said, "I should not trample under my feet that which I ought to treasure up in my head and heart." Southey tells us that one of those constantly about his person said:—

"If ye knew the towardness of that young Prince,

your heart would melt to hear him named; the beautifullest creature that liveth under the sun; the wittiest, the most aimiable, and the gentlest thing of all the world."



PROCESSION OF EDWARD VI. TO HIS CORONATION
FROM A PAINTING OF THE TIME.
CHEAPSIDE CROSS.

There is a copy of a work, written by him, in the British Museum, in which he says, "I know very well that our religion consists not of old customs and the usage of our fathers, but in Holy Scripture and the Divine Word."†

†A Plea for the Protestant Canon. We shall occasionally thus give authorities, when they are little known. But otherwise not. There is some force in the satire in *Tristram Shandy* on the loading of books with endless references, to the destruction of the pleasure afforded by an uninterrupted narrative.

Not that any special Royal sanction was given to any of the Editions published now so numerously. The principle from the beginning was non-interference, so that it was the spontaneous demand of the people that ruled the publication. The number of printers engaged in publishing the Scriptures was 31, being more than half the entire number belonging to this Reign, and the preference of the people for Tyndale's Version was plainly seen, no less than 15 Editions of the New Testament having his name on the titles. Well may his statue adorn the Thames Embankment.

Yes, it was quite a new regime when Edward came to the Throne. "As in tempest or Winter one garment is convenient; in calm or warm weather a more liberal ease and a lighter garment," so all the hideous laws about treason and felony, which had been deluging England with blood were gone at a stroke. There had been boiling alive for poisoning—gone. The Six Articles—gone. The restrictions set upon the publication or reading of the Bible—gone. All the heresy laws from Richard II. downwards—gone.

And if nothing more was heard of the Pope and his supposed authority, let it not be thought that his father's action stood alone. In 1520 the Governor for the French King threw off the jurisdiction of Leo X. Charles V. abolished Clement VII.'s Papal power in Spain for a time. Gerson, Chancellor of the University of Paris, published a discourse advocating the total abrogation of the Papal office.

There were injunctions also by which the Clergy were to provide within three months "one book of the whole Bible of the largest volume in English." And the Paraphrase of Erasmus, though Gardiner had a good deal to say against it, was to be provided within a year, and no one was to be discouraged from reading either the one or the other.

Another injunction was a very plain sign of the new times. It ordered that an Alms Chest should be set near the High Altar, and the Incumbent was



STATUE OF WILLIAM TYNDALE ON THE THAMES EMBANKMENT

to remind his flock that, as they had formerly bestowed much substance "otherwise than God commanded, upon pardons, pilgrimages, trentals, decking of images, offering of candles, and other blind devotions," they should now be more ready to help the poor and needy. Cranmer made strict inquiries as to the fulfilment of the injunctions in the Province of Canterbury, and continued to take the deepest interest in the progress of the Reformation. He entertained a number of eminent Reformers from abroad, and Fagius and Bucer, the eminent Hebrew and Greek scholars, were appointed to Professorships at Cambridge, whilst Peter Martyr was made Theological Professor at Oxford. They were to help in further Bible Revision, and their lectures were to tend that way, but the first two soon afterwards died.

The popularity of the Vernacular Bible naturally led, as one of its first fruits, to an English Service in the Churches. Hallam says that the Latin had held its ground owing to a sluggish dislike of innovation, and because the mysteriousness of an unknown tongue served to impose on the vulgar, and to throw an air of wisdom around the priesthood. But in the very second year of Edward's reign, an English Liturgy was compiled, and in 1552 it was revised in the interests of a still purer doctrine. Saints' Days had been legion; only 28 were retained. Cranmer was chiefly responsible, with his beautiful diction and sound judgment. Whatever was unexceptionable in the ancient offices was retained, and all that savoured of superstition discarded; and so judiciously was this done, says Southey, that whilst nothing that could offend the feelings of a reasonable Protestant was left, nothing was inserted which should prevent the most conscientious Catholic from joining in the Service.

We will only add to a much controverted topic that the Liturgy was executed by English hands. Bucer, the wisest perhaps of the foreigners, did not come till it was finished. He soon died, and Melancthon was appointed to his vacant Professorship



BUCER.

at Cambridge, but his often frustrated residence there never came to pass. And Peter Martyr and A'Lasco, though in the country, had no influence on the composition.

CHAPTER II

SIR JOHN CHEKE

"Thy age, like ours. O soul of Sir John Cheke
Hated not learning worse than toad or asp
When thou taughtst Cambridge and King Edward Greek."

MILTON'S Sonnets.

THERE were rebellions against the new Protestantism, however, with its Bible that could be read, and its Service that could be understood, and it was found that many people wanted neither. The Devon and Cornwall men were the worst, and Cranmer gave them such a dressing as literature can scarcely match. It is lengthy, but I have read it straight through, as both argument and style were found to be so masterly. These Devon innocents actually put it in writing that "the Bible should be called in, since otherwise the Clergy could not easily confound the heretics."

Sir John Cheke also defended the new order of things in an admonition which deserves notice as showing how the laity influenced one another. "Ye would have the Bibles in again," he cries. "It is no marvel; your blind guides would lead you blind still. Why, be ye howlets, that ye cannot look, on the light? Christ saith to everyone 'Search ye the Scriptures; they testify of Me.' You say, 'Pull in the Scriptures, for we will have no knowledge of Christ.' The Apostles will have us to be ready that we may be able to give every man an account of our Faith; ye will us not once to read the Scriptures for fear of knowing our Faith. St. Paul prayeth that every man may increase in knowledge; ye desire that our knowledge may decay again. A true religion ye seek belike, and worthy to be fought for! For without the sword indeed nothing



PETER MART. R.

can help it; neither Christ nor age can maintain it. Learn to know this one point of religion, that God will be worshipped as He hath prescribed, and not as we have devised. And that His Will is wholly in the Scriptures, which be full of God's Spirit, and profitable to teach the truth, to reprove lies, to amend faults, to bring one up in righteousness, that he that is God's man may be perfect and ready to all good works."

So he says in "The hurt of Sedition, how grievous it is to a Commonwealth, 1549," but he also contributed something to Bible translation, so we must spend a little time in his company, especially as his life was so eventful. He produced a version of St. Matthew for the most part in genuine English words, and proceeded with St. Mark, soon, however, breaking off. He was born in 1514, at the corner of Petty Cury, Cambridge, his father being one of the "esquire-bedels" of the University. Entering St. John's College, his tutor was George Day, Fellow, and afterwards Master of the College, which then entirely led the way for learning. Fisher had been its great patron, of whom Sir Thomas More said that he was the first man in the realm for wisdom, learning, and virtue. Trinity had only just started on its way, though it soon left St. John's far behind, at least in numbers. King's College Chapel was built, but the glorious windows were still incomplete. Cheke had for a friend and patron Sir W. Butts, who spoke so highly of him to Henry VIII, that he was granted an exhibition which paid his expenses in travelling abroad. Cheke afterwards became the first Regius Professor of Greek in the University, and contributed largely to the restoration of the ancient learning. When Erasmus had come over to teach Greek he had no pupils at first. When he translated a Dialogue of Lucian's, he could find none capable of transcribing the Greek with the Latin, and the study of it was opposed as heretical and profane. Cheke's presence and society led to the reading of the best authors, and it soon came to be Cicero and Demosthenes instead of the Schoolmen with their

nice questions. He went over Sophocles twice, all Homer, all Euripides, and part of Herodotus. Amongst his pupils were Cecil, afterwards Lord Burghley, who married his sister. Roger Ascham was another, and he taught him the fair and graceful writing partly for which he was appointed tutor to the Lady Elizabeth.



CAMBRIDGE, ST. JOHN'S COLLEGE.

A controversy ensued as to the right pronunciation of Greek, in which Gardiner figured somewhat as we should expect. Cheke's pronunciation was based on a thorough study of Greek authors, especially Aristophanes, and was what is now called the continental method. But Gardiner was at this time Chancellor of the University and Bishop of Winchester. He issued a solemn decree confirming the older pronunciation, and all were to conform. Those who did not were, if Regents, to be expelled from the Senate; if scholars, to lose their scholarships; the younger sort to be chastised. This for a matter of pronunciation, when it was opposed to the teaching of the *Regius*



SIR JOHN CHEKE, M.A., PROFESSOR OF GREEK IN THE UNIVERSITY
OF CAMBRIDGE, A.D. 1541.

Professor of Greek! Cheke reluctantly submitted, but his pronunciation ultimately conquered, and was very much what we have to-day.

Of course, Greek having been practically unknown for ages, it is not surprising that there were different pronunciations. About the same time the Doctors of the Theological Faculty at Paris maintained that *quis*, *qualis*, should be *kis*, *kalis*, so it was not only in Greek that opinions differed.

In 1544 Cheke became Public Orator in the University, and was summoned to Court by Henry to act as tutor to Prince Edward, succeeding Richard Cox, afterwards Bishop of Ely. Sir Anthony Cooke was associated with him, the Prince living chiefly at Hertford. Cheke continued his instructions after Edward came to the Throne, "being always at his elbow." Shortly after the new King's accession, he received considerable grants of land, and became member of Parliament for Bletchingley. He was also made Provost of King's College, Cambridge, where the Fellows showed some reluctance to receive him, leading Cheke to speak of "ambition's bitter gall." Worse things followed when he was charged with giving bad advice to Somerset, and betraying him. But he continued, whatever the truth of the matter was, to enjoy the Royal favor, and was a great patron of learned and godly men, both English and Foreign. Ridley called him "one of Christ's special advocates, and one of His principal proctors," though he was somewhat offended with him afterwards. On 11th October, 1552, he received the honour of Knighthood, and the King made him further grants. He took part in some Disputations at Cecil's house and also at Sir Richard Morysin's. Then came a very serious illness, and one of the most remarkable answers to prayer on record. He was given up by the physicians, and wrote a valedictory letter to the young King. But Edward's answer was,—“No, he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it.” He completely recovered, and in

1553 was made one of the Secretaries of State, and sworn of the Privy Council. No doubt the young King highly valued him, and a letter of his to Catherine Parr, still preserved at Corpus Christi, Cambridge (CXIX MSS.) shows both his genuine piety, and how much he owed to him.

When his young Prince died, Cheke favored Lady Jane Grey, and was thrown into prison, where he was kept for a year. It was his zeal for Protestantism that led him to support her claims, and for a day or two he acted as her Secretary of State. But this zeal broke lamentably down under the severe tests that were applied to it in the wretched days of Mary. For a time he obtained leave to travel, and visited Basle, Padua, and Strasburg, reading Greek lectures for a subsistence, the fine to which he was condemned having nearly ruined him. But it was alleged that he did not return by the time specified, and he was seized and brought to the Tower. He had tried to convert Feckenham, the Abbot of Westminster, and now Feckenham tried to convert him. In the end he went to Cardinal Pole, and recanted, begging to be spared the shame of doing so openly. But they were not a sparing sort. He had to do it before the Queen, and afterwards before the whole Court, being ushered in by an oration from Feckenham, who himself had some bitter experiences in the next Reign. Archbishop Parker's charitable remark was "*homines sumus.*" Cheke did not long survive, but died of shame and regret 13th September, 1557, "carrying all good men's pity with him," says Fuller. Strange that he should have been apprehended at the very place where Tyndale was martyred. He was an able, communicative, and beneficent man, and thirty-three of his Works are given by Thompson Cooper, F.S.A., in his account of him in the Dictionary of National Biography. Strype also wrote his life, and his portrait is preserved at Ombersley Court, Worcester, the residence of Lord Sandys. It was a sad close for an eminently honourable and useful life. "But no frail man, however



THE CONTROVERSY. (A. ELMORE, R.A.).

great or high, can be concluded blest before he die." Cranmer wrote to Cecil, lamenting the indictment of such a man, and his own inability to help him. About the same time Grafton, the printer, was deprived of his office of printer of State Papers, and put into prison. He had printed the proclamation of Lady Jane Grey as Queen, and done it beautifully. However, he was soon out of prison again, turned grocer, and sat in two of Queen Mary's Parliaments.

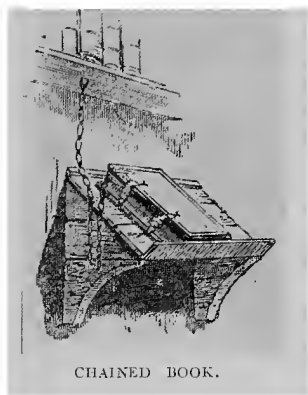
Sir John Cheke's Translation was probably begun in 1550, and about the same time, he translated, at Cranmer's request, the English Communion Book into Latin for the use of Peter Martyr. Cheke wanted the common people to understand the Bible, and was jealous of all foreign words. Eight years before, Gardiner had wanted about 100 words left untranslated in the Latin. He would probably have carried his point but for the King and Cranmer arguing that the Revision should be a University affair. A number of words had already come in, however, from the Latin chiefly, which would not be generally understood, such as *divination*, *perdition*, *adoption*, *manifestation*, *consolation*, *contribution*, *administration*, *consummation*, *reconciliation*, *operation*, *communication*, *retribution*, *preparation*, *immortality*, *principality*, &c.

Cheke's principle in his Translation was exactly the opposite of Gardiner's, and he produced it in order to show that genuine English words could be usually adhered to. Here are some illustrations:—

Apostles—frozent
 Crucified—crossed
 Centurion—hundreder
 Proselyte—fresh-man
 Regeneration—again birth
 Lunatic—mooned
 Captivity—out-peopling

His orthography certainly was original. A long letter he doubled; a diphthong he turned into a double vowel; the final e he abolished; unnecessary letters in the middle of a word he omitted; instead of y he most

commonly wrote *i*; and often he altered the termination of words. Thus he got such words as *circus*, *giv*, *deceiv*, *prais*, *commun*, and where the *a* was sounded long, he wrote *maad*, *daar*. So with the long *i* he wrote *desiir*, *liif*. Letters unsounded he cut out altogether, and so got *frutes*, *dout*, *hole* (whole). Here was a revolution, but, with all his labor, he was obliged to make use of several words of foreign derivation. He wished to alter both the common orthography and pronounciation



of words, but in this he failed, as was inevitable. A few more illustrations of this remarkable attempt must suffice :—

draweth nigh—nigheth
 superscription—on writing
 extortion—robri
 money dealers—tablers
 foreign—Welschmen
 High Priest—hed bishop

Tetrarch—debitee of ye fourth part of ye countree.

Cheke lay unpublished till 1843, when he found a competent Editor in Rev. James Goodwin, B.D., the publisher being Mr. Pickering. His work is certainly a curio, and could have had little influence on the Authorized Version, though the Preface to this says :—

“ We are so far from condemning any of their labours that travelled before us in this kind, either in this land or beyond sea, either in King Henry’s time, or King Edward’s, or Queen Elizabeth’s, of ever renowned memory, that we acknowledge them to have been raised up of God for the building and furnishing of His Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

The original manuscript is No. 104 in the Library of Corpus Christi, Cambridge. There are a few notes, and the Greek word is often given in the margin. There is the whole of St. Matthew, but Cheke was one of the foremost and busiest men of the age, and his other duties hindered him from going beyond the first Chapter in St. Mark. He wrote “The Hurt of Sedition,” when Ket, the Wymondham tanner, was hanged at Norwich Castle, and it may still be read with profit. We may add to what Parker said, when he heard of his recantation, the lines of an abbot of old—John de Hoo, of Vale Royal, a meek and compassionate man:—

“ Condemn not thy poor brother
That doth before thee lay,
Since there is none but falls;
I have—thou dost—all may.”

STRYPE’S “Cheke.”

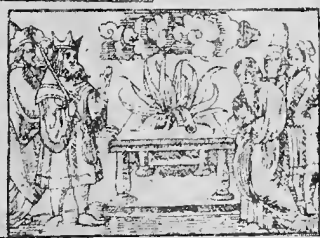
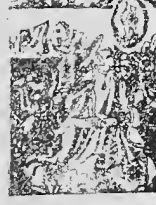
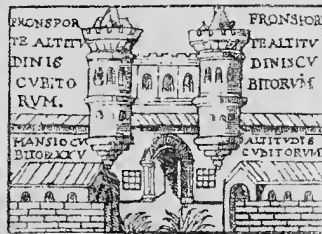


The byble in
English, that is to say, the
contente of all the holy scrip-
ture, bothe of the olde and
new Testament, accord-
yng to the transla-
tio that is appoin-
ted to be read in
Churches.



Printed at Lon-
don by Edwarde
Whithurche.

Ad Campum legio ad im-
primendum solum.



TITLE TO CRANMER'S GREAT BIBLE, 1553.
(SIZE OF ORIGINAL 10 $\frac{1}{4}$ BY 6 IN.)

CHAPTER III

CLOSE OF THE TOO SHORT REIGN

"That blessed Prince, whose saintly name might move
The understanding heart to tears of reverent love."

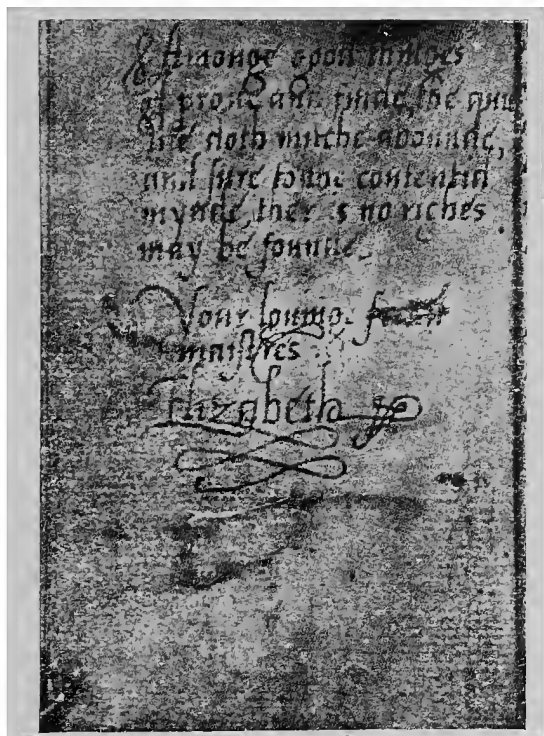
HOWEVER, the great Bible-work of this Reign was the rapid publication of the Bibles already described in our preceding volume. The people influenced one another, and there was a large sale. The Injunctions which exhorted every person to read "the very lively Word of God, as the special food of man's soul," ordered also that all superstition and hypocrisy be done away, images, relics, and miracles savouring of trickery and money-getting, for at that time the Romish system was

"So mixt with power and craft in every part
That any shape but truth might enter there."

It was a formidable list of things which had practically usurped the place of the Scriptures, and were now forbidden to be used or kept in the Realm, or elsewhere within any of the King's dominions. There were "Antyphons, Myssales, Scrayles, Processionals, Manuals, Legends, Pyes, Portwyses, Breviaries, Prymers, Couchers, Journales or Ordinales"; and the great point with all the Protestant Reformers, without exception, was to let the truth speak for itself, for "truth fears neither microscope, telescope, probe, nor scalpel."

The desire of the people for the Bible in Henry VIII.'s reign may have been exaggerated, and some modern writers are fond of doubting all such facts. But the thirty-six editions of the New Testament published, and doubtless sold, in this short Reign of half-a-dozen years, shows plainly enough that, as soon

as there was full liberty to buy and read, the people wanted nothing more. As we are told that Cyrus, in one of his Expeditions, set his whole Army to work,



THE COVERDALE TESTAMENT FORMERLY BELONGING TO QUEEN ELIZABETH.

(IN BRITISH MUSEUM WITH AN INSCRIPTION SAYING THAT TWO DRAWINGS IN IT WERE THE WORK OF KING EDWARD VI.).

and diverted the course of a river into two hundred channels, so now the river of life, which is full of water, was spread all over the land, and "everything lived, whither the river came." At the same time,

the influence of the young King must by no means be lost sight of. The country came to be known for its tolerance and freedom, and Castalio, in dedicating his Latin translation of the Bible to him, gives as one of his reasons that the Kingdom of England had become a refuge for those who were persecuted for studying and defending the Scriptures. This French scholar and Theologian published also a Treatise arguing against the right of the magistrate to punish heretical opinions, and well he might.

There were four Editions of the Great or Cranmer's Bible, published by Grafton and Whitchurch. Day and Seres, Petit, Tyll, or Jugg, published others. Many combined Tyndale and Erasmus, and others were the Matthew's Bible, in which, of course, the notes were strongly Protestant, sometimes coarsely.

Jugg's New Testaments, in the latter part of the Reign, were accompanied by notes more Calvinistic and Anti-Sacramental than formerly, possibly to further the changes introduced into the Second Prayer-book, with which they agree in date. These were reprinted by the Queen's printer all through the reign of Elizabeth, as well as far into that of James.

The Reformation was greatly prejudiced by a succession of greedy courtiers. The best men of the time went hand in hand with the veriest worldlings, "the former," as Southey says, "acquiescing in the evil which they could not prevent for the sake of bringing about the good at which they aimed; the latter promoting that good because they made it subservient to their own selfish and rapacious ends." Northumberland was the worst of the greedy set, but bitterly he paid for it. He encouraged a set of profligate followers of the Court to scoff at religion, and appropriated to himself or his favourites what had escaped plunder, without any of the forms which Somerset, and even Henry VIII., had thought necessary. Cranmer and Ridley resisted him in vain, and he resented their faithfulness. At his execution, he pretended he had always been of the "old religion," but probably



EDWARD SEYMOUR, DUKE OF SOMERSET.
GUILTY OF SACRILEGE IN BUILDING SOMERSET HOUSE.

no one gave him credit for having any at all. Anderson says that the young King stood like an apple tree among the trees of the wood, if not as a lily among thorns.

Latimer also spoke out strongly. After objecting to the Six Articles in Henry's reign, and resigning his Bishopric, he was silent for eight years. Then he came into the light again, as the most popular preacher in Edward's time. He denounced the robbery and spoliation that went on, first on the part of the Lords and great men of the Court, and then the nobility and inferior gentry.



SOMERSET HOUSE AND STAIRS

(AS THEY APPEARED BEFORE THEY WERE PULLED DOWN IN 1776).

“ Many benefices were given to servants for keeping of hounds, hawks, and horses, and for making of gardens, and the poor Clergy, being kept to some sorry pittances, were forced to put themselves into gentlemen's houses, and there to serve as clerks of the kitchen, surveyors, receivers, &c.”

Very touching is the account of the young King's last act in establishing Christ's Hospital for the education of poor children; St. Thomas's and St. Bartholemew's for the relief of the sick; and Bridewell

for the correction and amendment of the vagabond and lewd. Ridley had preached before him on the pitiable condition of the poor, and the duty of those in authority to provide means for their relief. The King sent for him, declared that he was most willing "to travail



SUPPER AT CHRIST'S HOSPITAL.

that way," and would not let him depart till he had written to the Lord Mayor, and promised to deliver the letter himself. The work was zealously undertaken, and the young King took the deepest interest in it.

Certainly both Christ's Hospital and the revenues for its support came from his predecessor, or were



JOHN DUDLEY, DUKE OF NORTHUMBERLAND.
FROM THE ORIGINAL OF HOLBEIN.

raised by the bounty of the citizens themselves. Much was due to the young King himself, however, and when, only a few days before his death, the scheme was placed before him, he exclaimed:—

“Lord, I yield Thee most hearty thanks that Thou hast given me life thus long to finish this work to the glory of Thy name.”



THE MATHEMATICAL SCHOOL, CHRIST'S HOSPITAL.

No less than 16 Grammar Schools were founded in this reign, and let it never be forgotten that not a single Romanist died for his faith.

Perhaps a few words may be devoted to the Metrical Versions which belong to this period. There is an old saying that a cobbler should stick to his last, and most people would think that when Christopher Tye,

Doctor of Music, turned to rhyming, he had better have kept to his music. He turned the Acts of the Apostles into metre, however, and dedicated his work to the young King, being "one of the Gentymen of Hys Grace's most honourable Chappell,"

"Considering well, most godly Kyng
The zeale and perfecte love
Your Grace doth beare to eche good thyng
That given is from above."

There are notes to each Chapter for singing and playing on the lute, and Tye recommends his musical friends to "file their wits." But those that have no musical skill can also find profit "to read the good and godlye storys of the lyves of Christ Hys Appostles." 1553 is the date of this performance, and probably the Introduction will be sufficient for our readers in these days when really beautiful poetry is found in almost every magazine and newspaper. Here it is:—

"In the former Treatyse to thee
Dere frend The o phi lus
I have written the Verite
Of the Lord Christ Jesus.
Which he to do and eke to teache
Began until the daye
In whiche the Sprite up hym did feache
To dwell above for aye."

To turn the real poetry of the Psalms into Versifications has always been difficult, and no one has ever succeeded, except in the case of individual Psalms. Clement Marot made the attempt at this time, and his French verses certainly became popular both with Catholics and Protestants. He had been a troubadour poet, but became a strong Lutheran, and addressed his verses to the ladies, to turn them from the little god Cupid and his belongings. This infectious frenzy of sacred song reached England, and Sternhold rhymed 51 of the Psalms, as Marot had produced 50. They were dedicated to Edward VI., and Hopkins joined him, and produced 58 more. Sternhold had been Groom of the Robes to Henry VIII., whilst Hopkins was a Clergyman. William Whittingham, the Translator afterwards of the Genevan Bible, joined in—

Knox's friend and Calvin's,—but it took more than such friendship to make a poet. Imagine him rhyming the Decalogue, the Creed, and the Lord's Prayer! Warton gives this choice sample:—

“The Father God is, God the Son,
God Holy Ghost also,
Yet there are not three Gods in all,
But one God and no mo.”



THE WESTERN QUADRANGLE OF OLD CHRIST'S HOSPITAL ABOUT 1780.

Here also is a sample of Hopkins:—

“Why dost withdraw thy hand aback,
And hide it in thy lap?
O pluck it out, and be not slack
To give thy foes a rap.”

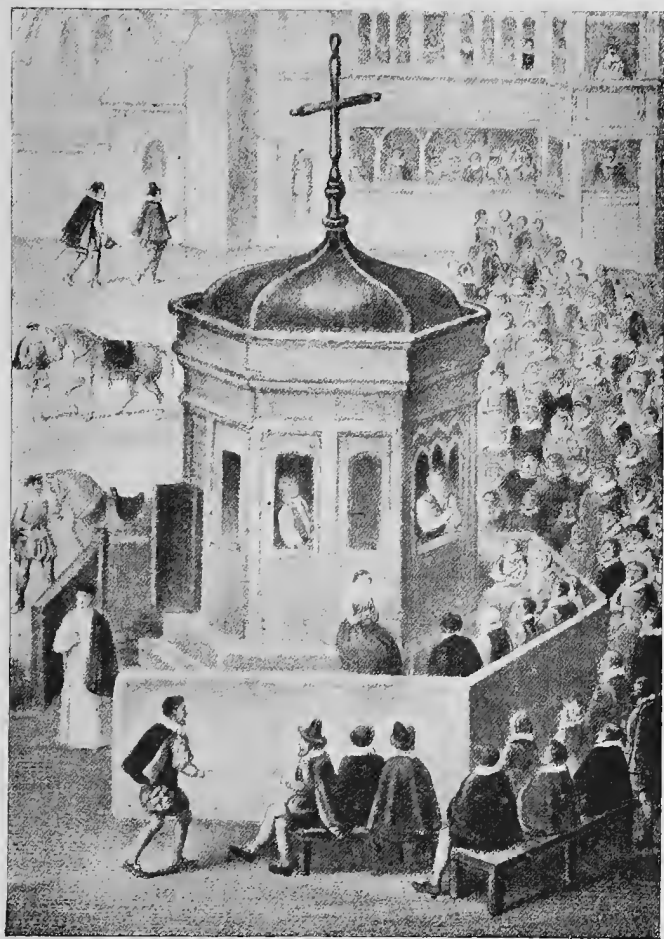
The entire Psalter was not published till 1562, and was then attached to the Book of Common Prayer, though it never received any Royal approbation or Parliamentary sanction.

Archbishop Parker also filled up part of his voluntary banishment a little later on by versifying the Psalter. He finished it in 1557, but did not publish

it, though Day, the printer, produced it a few years afterwards.

And no doubt, though absurdly rude and crude to us, these versifications tended to popularize the Bible. But the great thing was the rapid multiplication of the Bibles themselves, under which the crass ignorance of former times began to melt away. An amusing illustration of this is recorded by Ralph Morice, secretary and friend of Cranmer, with which we may close this Chapter, though belonging to a rather earlier time. He tells us that some ignorant priest near Scarborough, sitting amongst his friends at an ale-house, said that Cranmer was but an ostler formerly, and had as much learning as the goslings on the Green. Information of this being given, he was committed to the Fleet Prison, and afterwards came before Cranmer, who asked him if he ever saw him before. "No, forsooth," answered the Priest. "What meant you then by defaming me amongst your neighbours?" The Priest replied that he was in drink. "Well," said Cranmer, "you may know what learning I have now. Begin in grammar, if you will, or else in philosophy, or other sciences, or Divinity." "I beseech your Grace to pardon me," said the Priest, "I have no manner of learning in the Latin tongue, but altogether in English." The Archbishop answered, "Well then, if you will not oppose me, I will oppose you. Are you not wont to read the Bible?" On the Priest saying he did it daily, "I pray you tell me then who was David's father?" said Cranmer. No answer. "Yet declare unto me who was Solomon's father?" The poor examinee protested "he was nothing at all seen in these genealogies." "Then I perceive," said Cranmer, "however, you have reported of me that I had little learning, I can now bear witness that you have none at all. God amend you. Get you home to your cure, and from henceforth learn to be an honest man, or at least a reasonable man."

The story of this blockhead is amusing, but let it not be thought that all were as ignorant. There was



ST. PAUL'S CROSS.

FROM A PICTURE PAINTED IN 1616, SHOWING A TREACHER
DELIVERING A SERMON TO A CONCOURSE OF CITIZENS, WHILST
THE KING AND THE LORD MAYOR ARE SEATED IN A GALLERY
BUILT AGAINST THE CATHEDRAL.

good preaching long before the Reformation. Dr. Lichfield, Rector of All Saints, Thomas St., who died in 1447, left behind him 3083 sermons, written with his own hand, and preached. Dr. Collingwood, Dean of Lichfield, preached in that Cathedral every Sunday for many years together. Colet, of course, constantly preached either in his own or some other City Church. John de Thoresby, Archbishop of York, commands all the parochial Clergy to preach frequently to their people, and explain the Articles of the Faith in the English tongue. This was in 1360, and the people are exhorted to hear God's law every Sunday in their mother tongue, "for that is better than to hear many Masses."

So says Anthony Harmer, who reviewed and corrected Burnet's History of the Reformation in his "Specimen of some errors," in which, however, he says:—

"The Reformation of our Church was begun and carried on with so much piety, wisdom, and fulness of due authority, that a faithful and exact account is the best vindication and defence of it; nor should I have taken so much pains to rectify the history, if I had not been fully persuaded of the justice of it."



THE FORBIDDEN BOOK.

FROM A PAINTING BY CHARLES OOMS IN THE ROYAL MUSEUM,
BRUSSELS.

CHAPTER IV

QUEEN MARY

Si gravis, brevis est.

“MOWBRAY.—Well, by my will, we shall admit no parley,

WESTMORELAND.—That argues but the shame of your offence:
A rotten case abides no handling.”

(KING HENRY IV.).

Too soon, Edward's course was run; and into his place came the obnoxious Queen Mary; the most resolute Romanist succeeding an equally devoted Protestant; and the two short reigns running on for about the same length of time. A memorable contrast.

It is hard to speak of a woman in terms at all commensurate with such deeds as her name recalls. But, surely, the long list of those who died in the flames, including about three hundred men, women, and even children, besides multitudes who pined away in prison, will for ever justify her being called “bloody”; together with the system which she thus tried to support, and which accepted and instigated such support. Strype says, that three hundred and eighteen perished, and on some bigot saying that the Papists displayed great moderation after all, he was answered:—“You should say murderation.” Many foreigners, who had hitherto enjoyed freedom in England, secured their safety by flight. Germans and Frenchmen, Italians and Spaniards, Poles and Scots, escaped before the storm came on; it being a year and a half after the commencement of the Reign, before any active persecution began; though Mary issued her “inhibition” against preaching, reading, or teaching any Scriptures in the Churches, at the very



QUEEN MARY.

FROM THE ORIGINAL OF HOLBEIN, IN THE COLLECTION OF THE
MARQUIS OF EXETER.

beginning, on leaving the Tower for the Palace at Richmond. Romanism came in again at once. The great bell at the Christ Church, Oxford, had just been recast; and the first use of it was to call the people to Mass. "That bell then rung," says Fuller, "the knell of the gospel truth in Oxford; afterwards filled with Protestant tears."

After the early departures, went nearly a thousand English, of all conditions, including many of the most learned of the land, with six Knights, three Ladies of title, and a few men of property. They were received by the King of Denmark, the Duke of Wurtemberg, the Duke of Bipont, and others. And settlements of them were soon found in Frankfort, Geneva, Zurich, Berne, Basil, Strasbourg, Emden, Wesel, and other friendly towns; though some of the Lutherans behaved very shabbily.

There were great rejoicings at Rome for three successive days; and the Pope himself officiated at Mass, and distributed a profusion of Indulgences. Many had fled the country, when the Six Articles were passed by Henry VIII, in 1539; and *so* a number of the best men of the land were forced out of it, in one reign after another; though, when the tables were turned, famous foreigners came here and stayed. In fact, there was a constant movement in these days. In Edward's reign, strangers had come flocking here; and England was looked on, by the Romanists, as the "harbour of infidelity." Germans, like Bucer and Fagius; Jews, like Tremellius; Italians, like John-a-Lasco; Spaniards, like Dryander; Flemings, like Uitenhove; and Frenchmen, like Veron and Pullain; here they all came, and back they most of them now went. †

Soon the storm began to blow; and fitter agents, than Gardiner and Bonner, could scarcely have been found; however much some may have recently tried to whitewash them. The martyrs were, without exception, Bible lovers and defenders, who frequently

† "Political History," A. F. POLLARD, ESQ.

spoke strongly on the subject; though the Transubstantiation test was that under which most of them died. Byron's words especially apply to this reign of horror:—

“Religion, freedom, vengeance—what you will—
A word's enough, to rouse mankind to kill;
Some cunning phrase, by faction caught and spread,
That guilt may reign, and wolves and worms be fed.”

A significant sign of the way the Bible was to be treated, was given, in connection with the entry of Philip and Mary into London, after their Marriage, in 1554. The Conduit in Gracechurch Street was painted with devices of the Nine Worthies; amongst them being Henry VIII, and Edward VI. Henry was represented with a Bible in his hand, on which was inscribed *Verbum Dei*. This did not suit Gardiner at all, who called the innocent painter before him, abused him roundly as a traitor, threatened him with the Fleet Prison, and made him paint in a new pair of gloves, instead of the Bible. The poor fellow lost his nerve, and painted out a piece of the king's hand.

This was of a piece with what occurred about the same time. Gardiner thought proper to suppress the paraphrase of Erasmus, translated by Udal, Cox, and partly by Queen Mary herself. It had been commanded to be placed in all Churches, in company with the Bible, and thus one of the Queen's acts was the destruction of her own learned labours, not long before. At the request of her Lord Chancellor, she condemned her own work to the flames, in company with the translations of her fellow-labourers!

When the solemn Embassy from Mary reached Rome, Pope Julius was dead, and Marcellus, who succeeded him for a brief period, had followed him. It was the very first day of the notorious Paul IV.'s Papacy when the three ambassadors came to Rome, and the submission of England—made very complete—was the business of the first Consistory after his inauguration.



PHILIP THE SECOND.

FROM THE ORIGINAL BY TITIAN IN THE ROYAL MUSEUM AT MADRID.

Both Pole and the Emperor, Charles V., advised Mary at first not actively to persecute. But Gardiner objected, and Bonner went further, and said, "When I have them (the so-called heretics) in my clutches, let God do so and more to Bonner, if they scape his fingers."

In the trials of their victims, however, the persecutors were often notably foiled; especially in that of Rogers, the proto-martyr. It was given him what he should say in that hour, and he led his murderers on to protest that the instigation of the whole business was with the Queen herself. Rogers, the Translator of Matthew's Bible, was, indeed, a man of whom we may be proud; as a scholar, a saint, and a martyr. He was the first that dared to go to the stake, in this dark reign, rather than renounce the truth. Under Edward, he had been Prebendary of St. Paul's, and Reader of the Divinity Lecture. He preached plainly against Romanist errors at St. Paul's Cross, early in the new reign, when the Queen had left the Tower, and was summoned before the Council; where, however, he defended himself so well that he was dismissed. Called a second time, he was again dismissed; but ordered not to leave his house. This trial was in the Lady Chapel at St. Saviour's, Southwark, where "the thousandth man could not get in, so great was the crowd."

Hume speaks of him, as a man eminent both for learning and virtue, and greatly respected; adding that it was Gardiner's plan to attack men of that character, so that their recantation or punishment might produce a powerful effect. Rogers did not favour Lady Jane Grey, seeing that Mary ought to ascend the throne; and it was simply for his indictment of Romanism that he was brought before the Council. Gardiner was maddened at the way in which Rogers foiled him, and played with him, at his final examination; and he would not suffer him to have one parting interview with his wife and children. Rogers saw them, as he passed to his execution; but the sight did not daunt

his resolution; and he suffered on the 4th February, 1555. Saunders, Hooper, and Dr. Taylor, joined the noble army of martyrs with him, about the same time. St. Sepulchre's, near Smithfield, of which Rogers was the Vicar, was burned to the ground, during the Great Fire. Birmingham, his native town, has been slow to do him honour. In 1883, his bust was unveiled by the Mayor. But there should be a statue, in the heart of the place, to such a man. Old Holinshed said of it,



ROGERS AT THE STAKE

in his day, that it was full of smiths, nailers, cutlers, bit-makers, and edge-tool forgers. It has grown a little since then; and should do full honour to one of its greatest citizens.

There is one indelible stain on Rogers' memory, if Foxe can be trusted. In 1550, when in power at St. Paul's, he declined to use his influence, to prevent Joan Bocher, the Maid of Kent, from being burned for heresy. He said that it was a gentle punishment



VIEWS OF ST. SAVIOUR'S CHURCH, SOUTHWARK.

1. INTERIOR OF CHAPEL, EAST END OF ST. SAVIOUR'S. 2. LADY CHAPEL. 3. PART OF PRIORY OF ST. SAVIOUR'S. 4. ST. SAVIOUR'S CHURCH. 5. MONTAGUE CLOSE. 6. CHAPEL AT END OF ST. SAVIOUR'S.

for such a blasphemer; and was answered, that he might find his own hands full of this gentle fire. Foxe, however, who tells us this, omitted it from his later English Edition. Also, Mr. J. Lemuel Chester, who has written his Life at length, refuses to accept



THE PLACE OF BURNING IDENTIFIED.

it, after full investigation. We must leave it doubtful; but, not so, quaint Quarles's tribute to him:—

" 'Twas not a prison could his courage swage;
 He, like a bird, sung sweetest in a cage.
 When first the Bible, with great pains and care,
 He into English did translate so fair,
 That knowing readers did admire the same,
 And justly did extol his lasting fame,
 Who did condemn the fury of all those
 Who, both to us and him, were mortal foes."

His full examination is given in the "Fathers of the English Church," and shows how "a mouth and wisdom" were eminently given him. Of course, his adversaries had their fling at his being a married man; but, when he answered them, they had nothing to say. When he was sent to Newgate by night, the costermongers were ordered to put out their lights, but pious householders appeared with candles, on both sides of the streets.

Then came what would appear to have been a farce. A Spanish Professor, named Alphonso a Castro, belonging to King Philip's retinue, on the very Sabbath following the executions, and whilst six more were under sentence of death, preached before the Court, against persecution. The substance of his sermon was, that the Bishops should, in the spirit of meekness, instruct those that opposed, and not burn them for their conscientious opinions. Popular indignation was becoming dangerously roused; and, possibly, Philip wished to show that he was not responsible. There is no absolute proof that he was; though he acted still more cruelly, in Spain, afterwards. This Alphonso Friar was a hypocrite, for at the very same time, he was preparing a new Edition of a work in which he very strongly maintains the propriety of inflicting death on heretics.

The burnings went on just the same after a little time, however, and such a candle was lighted as, by the grace of God, has never gone out. Coverdale, three times Translator, was saved, being sent to the Court of Denmark; though still to experience further vicissitudes, under a more liberal Reign. He was imprisoned, in company with many others like-minded; and, during his imprisonment, he wrote an "Exhortation to the Cross," in which it is plain that he looked upon martyrdom as his probable end. "Pray for us," he cries, "for, God willing, we will not leave you. We will go before you. You shall see, in us, that we preached no lies, nor tales of tubs, but even the true Word of God; for which we, by God's grace, and

help of your prayers, will willingly and joyfully give our blood to be shed, for the confirmation of the same." He had become related, however, to the Chaplain of the King of Denmark, who interfered in his behalf; though there had to be a good deal of correspondence, before he was allowed to leave the country.



SMITHFIELD IN 1555.

Certainly, there was opposition to all the horrible doings. Dr. Bourne was nearly killed when preaching Popery at St. Paul's. The House of Peers absolutely refused to pass the Bill which made the martyrdoms possible, when it was first sent up from the Commons. And, in the Commons, later on, thirty-seven Members left the House, when they saw how every thing was going; amongst them, the famous lawyer Plowden. "Is not the Scripture," said one of the martyrs, named Hawkes, to Bonner's chaplain, "sufficient for my salvation?" "Yes," said he, "it is sufficient for

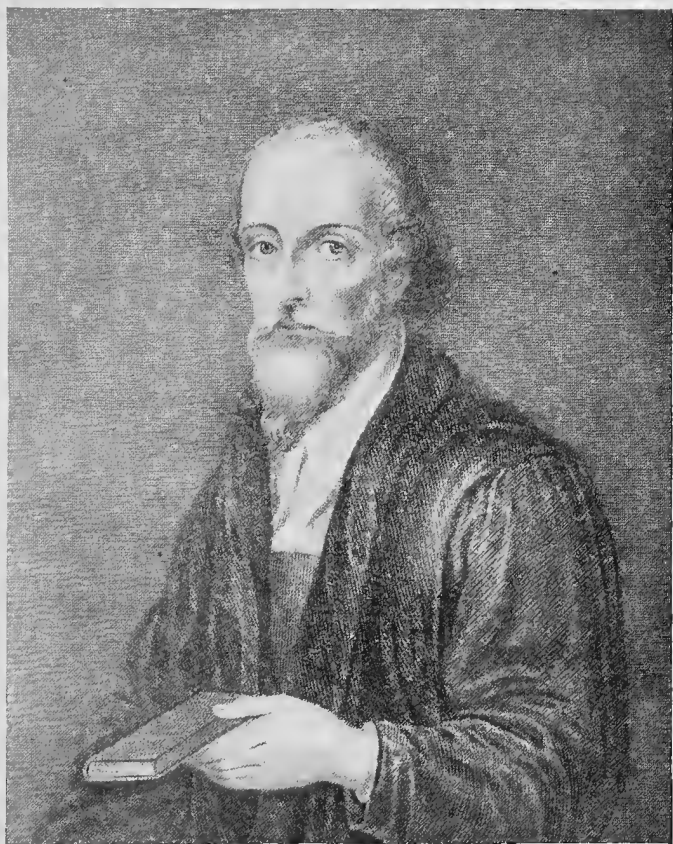


DR. BOURNE PREACHING AT PAUL'S CROSS.

our salvation, but not for our instruction." Hawkes replied, "God send me the salvation, and you the instruction."

It would be out of place, however, to enter more minutely into the awful scenes of this miserable reign; never to be forgotten; and, we may hope, not to be misinterpreted. Dickens called the reign of Mary's father, a spot of grease and blood, but it was a good deal more than a spot, with Mary. One more reference, only, shall suffice to show the spirit of the martyrs, and their love of the truth. "Farewell! Pembroke Hall!" exclaimed Ridley, "in thy orchard, --(the walls and trees would bear me witness, if they could speak) I learned, without book, almost all Paul's Epistles. Of which study, although, in time, a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me into Heaven; for, the profit thereof, I think, I have felt in all my lifetime ever after. The Lord grant, that this zeal and love for that part of God's Word, which is a key and commentary to all the Holy Scriptures, may ever abide in that College!"

How dare the wretches touch a man like Ridley! He was a star of the first magnitude, in any age. "Honourable birth, a commanding form, superior learning, a generous spirit, sound judgment, united with unremitting industry, and all sanctified by an entire devotedness to the honour of God, gave to Ridley a degree of personal influence possessed by no other, probably not even by Crammer." So says J. A. Baxter, in his Church History; adding, that Ridley was irreproachable in every relation of life, even by the confession of his enemies. Lord Dacre offered the Queen ten thousand pounds, if she would spare his life; but she refused. He called his martyrdom a greater honour, in the cause of Christ, than to be promoted to the three Sees which he held, or would have held—Rochester, London, and Durham—to the last of which he was only elected. Let us leave him, by extracting



NICHOLAS RIDLEY, BISHOP OF LONDON, OB. 1555.

another quotation from quaint old Quarles, who is getting forgotten now.

"Read, in the progress of this blessed story,
Rome's cursed cruelty, and Ridley's glory;
Rome's siren song, but Ridley's careless ear
Was deaf; they charmed, but Ridley would not hear;
Rome sung preferment, but brave Ridley's tongue
Condemned that false preferment which Rome sung.
Rome whispered death, but Ridley's dauntless eye
Stared in death's face, and scorned death standing by.
In spite of Rome, for England's faith he stood;
And, in the flames, he sealed it with his blood."



PEMBROKE COLLEGE.

And, it must never be forgotten, that these vile persecutions, continued, with little intermission, for about four years, were not sharp and passionate outbursts of ecclesiastical power, exasperated by popular fury; or of regal tyranny, hurried along by dread of rebellion. They were, as Charles Knight says, the calm and deliberate exposition of the principles by which England was to be governed, under its Roman Catholic Church and Sovereigns. The Bishops, in many cases, stood between those who read their English Bibles in secret, and the bigotry that would

have dragged them to sign Articles against their consciences. They were then hounded on by the secular powers; though some Dioceses were free of persecution to the very last. So, in Henry VIII.'s time, it was the King, and not the Bishops, that persecuted.

Cranmer was deceived by the lying wretches. He was taken from the old Bocardo prison, and handsomely entertained by the Dean of Christ Church, at Oxford. He was placed at a liberal table; allowed to play bowls;



PEMBROKE COLLEGE, IVY COURT.

told that Philip and Mary greatly desired his conversion, that the Council was well-disposed towards him, and that his great learning might be of service to the Church. He had, most likely, saved Mary's life, in her father's days; and had protested against her claim to the throne being set aside; and been the last to yield, and then only at the urgent request of her dying brother. But, in spite of his recantations, secret orders were given by the Queen to Dr. Cole, to prepare the sermon, previous to his death. And it was not till just before his burning, perhaps even the very morning of it, that his eyes were opened. Peace



THE MARTYRDOM OF ARCHBISHOP CRANMER.

PAINTED BY R. SMIRKE, R.A.

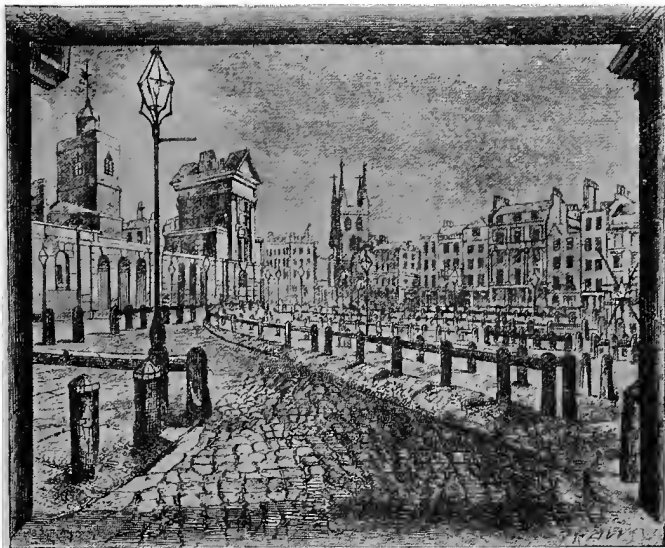
be to his ashes! He should not have had a hand in the death of the Arian Von Paris, as Calvin had in the death of the other Arian, Servetus. But, in the main, Cranmer deserved the way Melancthon used to address him:—"Your Reverend Fathership." And it is well that one of the great English Bibles should constantly be associated with his name.

When the famous trio, Cranmer, Latimer, and Ridley were first tried, Weston, the Prolocutor of the Convocation, had a cup of wine standing by him, to fortify his courage. But he applied to it too often, and stumbled at the very threshold, making such an absurd mistake that there was general laughter, even at such a time. What he really said in Latin, was that they were assembled to confound that detestable heresy of the verity of the Body of Christ in the Sacrament! Heylin says it was through the Red Sea that the martyrs passed to the land of promise, but at all events they went sober.

A few recanted, in such dreadful times, besides Cranmer. But, on the whole, the character and courage of the Protestant Confessors do them infinite credit. When Wyatt, in his brief hour of success, in his Insurrection, sent to the Marshalsea Prison, to set the gates open, and ask these Confessors to join him, their answer was that they had been committed there by order, and they would not leave the prison until they were discharged in like manner. Of course, the "neck question" was, usually, Transubstantiation; about which, Baxter says, "If you are but sure you know bread and wine, when you see, and feel, and smell, and taste them, then you are at an end of controversy, with the Papists."

One new translation of the New Testament saw the light, however, even in these days. There was a silver lining to the cloud; black as it was. One of the Genevan exiles, William Whittingham, by name, urged by his companions to undertake the work of revision, brought out a New Testament there, in 1557. He married Catherine Jaquemaine, of Orleans, the

sister of Calvin's wife; and, prefixed to the Testament, in addition to an Address of his own, is Calvin's Epistle, showing that Christ is the end of the Law. This Testament was not just the same as the one in the Genevan Bible; which came out soon afterwards. Here are some quaint renderings from it; for which, I am indebted to Lord Peckover.



SMITHFIELD IN MODERN TIMES.

"Jesus, taking his woord, sayde, a certayn man descended from Jerusalem to Jericho."—Luke x. 30.

"Disdayne ye at me, because I have made a man every whit whole on the Sabbath day?"—John vii. 23.

"And, in not sparing the body, ye are of no value, but apperteine to those things wherewith the flesh is crammed."—Col. ii. 23.

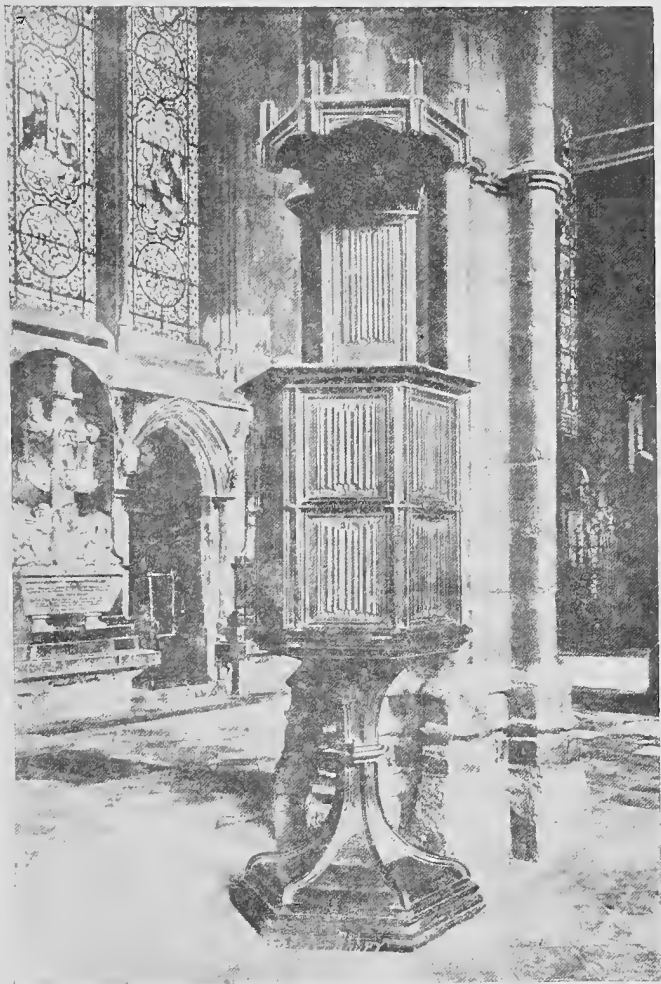
It was in this Testament that verses were found for the first time. They were made by R. Stephens, so called, for his Greek Testament, of 1551. But *Stephens* is an anglicizing that is quite unnecessary. We should

write, R. Estienne, of Paris. Pagninus had made divisions of a somewhat similar kind in his Latin Bible, a quarter of a century before. Here, the first chapter of St. Matthew has forty-nine verses, instead of twenty-five, as at present. Le Fevre also divided the Psalms into verses, in 1509. And, there were numerous divisions of the Sacred Books, in ancient times. In the Codex Sinaiticus, St. Matthew has three hundred and fifty-five sections; and, in the Alexandrian, three hundred and fifty-four. These sections are called Ammonian, after Ammonius, a critic of the Third Century, who may be responsible for them.

This 1557 Testament represents the Genevan Bible in Bagster's Hexapla.

It was a very beautiful little book, printed with silver type on the best paper, and was the best review of the sacred text yet made, "diligently revised by the most approved Greek examples, and conference of translations in other tongues." It was the work, not of "many of the principal English Reformers," as is often said, but of William Whittingham alone, though doubtless he would confer with his Genevan compatriots as to any difficult passages. Once more an exile on foreign ground, was doing the work, like Tyndale thirty years earlier.

As we shall meet with it again, however, in connection with the Genevan Bible, we would now only point out the lesson of the two Reigns; which is, that, when left alone, the Word of God wins its own way; and, that the most violent persecution is over-ruled. The public reading of the Scriptures, in English, was prohibited by a Proclamation, dated the 18th August, 1553. A second issued on the 13th June, 1555, prohibited the importation of the works of twenty-five authors; amongst whom were Tyndale, Coverdale, Craumer, and Latimer. And a third, published only five months before Mary's death, ordered "wicked and seditious" books to be given up without delay, on pain of death by martial law. The Bible itself was not assailed, as it had been under Henry VIII;



CRANMER'S PULPIT, WESTMINSTER ABBEY.

though it was publicly burned more than once. There had been nearly a hundred editions, of either the New Testament or the entire Bible. And Mary herself had translated a portion of the Paraphrase of Erasmus on St. John, when she was a Princess. It would not do to attack the Bible, so the translators were attacked; and, in 1554, Bonner ordered that even the texts recently put up in the churches should be erased again. It was certainly awkward when a favourite one was—"Babes, keep yourselves from images."

"The noble army of martyrs praise Thee." They *were* a noble army in these dreadful times; although religious liberty was only just beginning to be understood. And they had their faults; chiefly those of the period to which they belonged. It is easy, for those whose faith has never been seriously tested, to jibe at Cranmer's "unworthy hand," his own expression. But no one can rise from a perusal of the two large volumes Strype has written about him, without a high admiration both of his character and deeds. Pollard says that, in the Service he composed, his translations had the rare merit of improving on the originals. His enemies might burn him; but his beautiful words are heard every Sabbath; even as the wooden pulpit he used at the Coronation of Edward VI is preached from still, in the nave of Westminster Abbey.

CHAPTER V

QUEEN MARY

We would not willingly be accounted like those called the Momos Koroï amongst the Jews, whose office it was only to take notice of the blots or blemishes, the defects and deformities, in sacrifices."

FULLER.

SPEED classifies the sufferers in this short, but terrible, reign as follows: Five bishops; twenty-one divines; eight gentlemen; eighty-four artificers; a hundred husbandmen, servants, and labourers; twenty-six wives; twenty widows; nine unmarried women; two boys; and two infants. Lord Burleigh wrote a Tract, entitled "The execution of injustice in England," in which he estimated the number that died, by imprisonment, torments, and fire, to have been near four hundred. Many Romanists hated the whole business. "You have lost the hearts of twenty thousand, that were rank Papists, within these twelve months;" ran a letter to Bonner. And the number who died is only part of the miserable record. Coverdale says:—"Some were thrown into dungeons, ugly holes; dark, loathsome, and stinking corners. Others lay in fetters and chains, loaded with so many irons that they could scarcely stir. Some were tied in the stocks, with their heels upwards. Some had their legs in the stocks, and their necks chained to the wall, with gorgets of iron; having neither stool nor stone to sit upon, to ease their wearied bodies. Others stood in Skevington's gyves, which were most painful engines of iron, with their bodies doubled. Some were whipped and scourged, beaten with rods, and buffeted with fists. Some had their hands burned with a candle. And some were miserably famished and

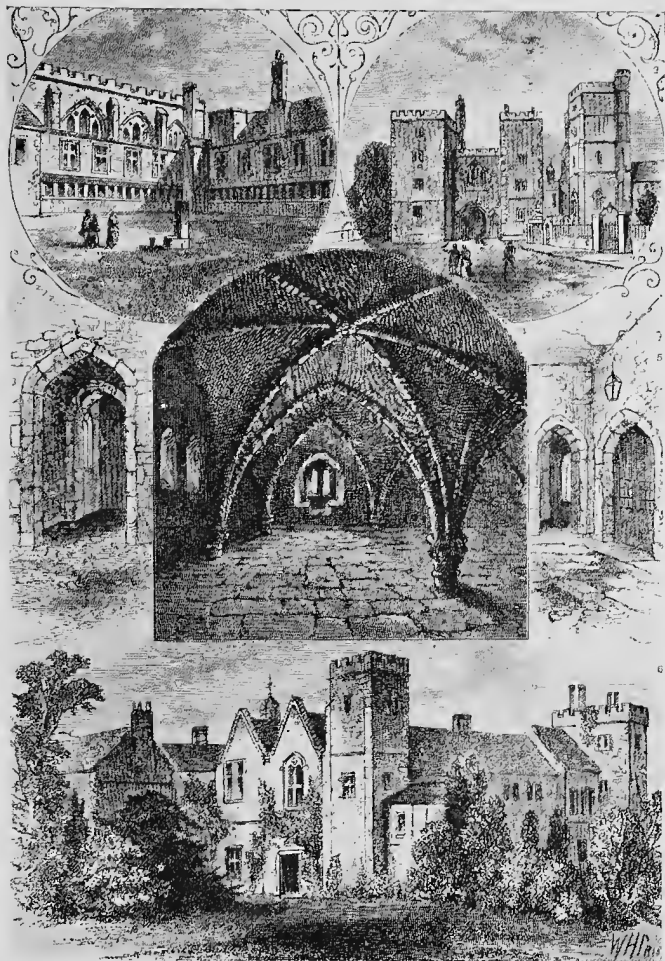
starved." Actually melted pitch was poured upon the head of one.

And, then, complaint is made, that Bale, and other Protestant writers, used strong language! "Gentle and soft wits are oft times offended," says Bale, "that we are now-a-days so vehement in rebukes. But I would know, what modesty they would use, if they were compelled to fight with dragons, hydras, or other odible monsters; and how gentle if a ravenous wolf come upon them. Surely, I know of no kind of charity to be showed to the devil. Solomon saith, there is a time to speak, and a time to hate. Mark, how mightily Moses resisted Pharaoh; Elijah, King Abab; Daniel, the idolaters; John the Baptist, the Pharisees and Herod; Stephen, the Jews; the Apostles, the Priests. Erasmus boldly said, that God, for the evils of this latter age, had provided sharp physicians."

Hooper, Bishop of Gloucester, one of Mary's victims, had manifested the staunchest loyalty to her. He says:—"When Mary's fortunes were at the worst, I rode myself from place to place, as is well known, to win and stay the people to her party, when Lady Jane Grey was proclaimed. I sent horses, in Gloucestershire and Worcester, to serve her in great danger; as Sir John Talbot and William Lygon, Esquire, can testify." But what did that matter, if he loved the Bible, a service people could understand, and simple garments! He and Ridley fell out a little, about the garments; which he would not wear. But they became fast friends in these dark days; for

"Brave minds, howe'er at war, are secret friends;
Their generous discord with the battle ends,
In peace, they wonder whence dissension rose,
And ask, how souls so like could e'er be foes?"

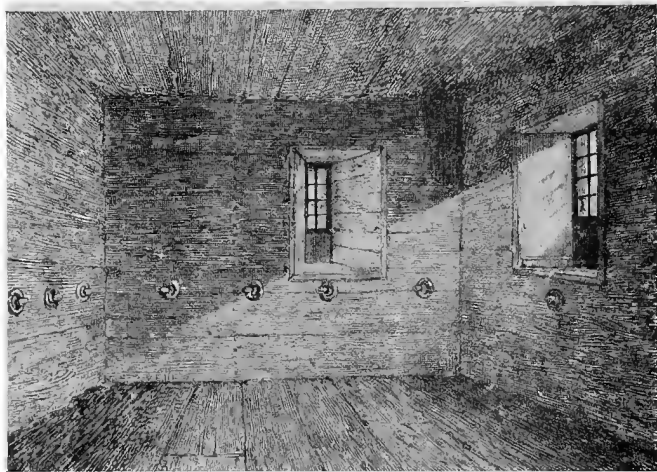
Everything infamous characterized this Reign. A jury that brought in a verdict unacceptable to the Court was committed to prison. Eight remained there for many months; and, when brought before the Star Chamber, were sentenced to the payment of enormous fines. But, they were "all heretics!"



LAMBETH PALACE.

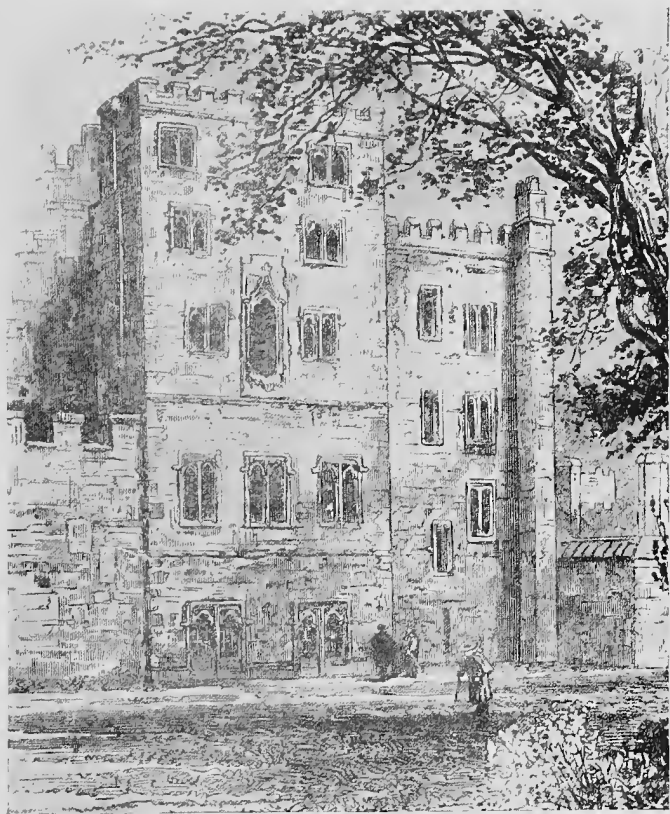
1. THE CLOISTERS. 2. ENTRANCE TO LAMBETH PALACE. 3. DOORWAY
LEADING FROM CHAPEL. 4. CRYPT UNDER THE CHAPEL. 5. ENTRANCE
TO CLOISTERS. 6. GARDEN FRONT OF LAMBETH PALACE.

No doubt the steadfastness of hundreds of martyrs was a perfect astonishment; especially, to men and women not over blessed with conscience. Northumberland had recanted his Protestantism, in a last speech, just before his execution. There had been the heartiest welcome given to Mary: though her adherence to Romanism was notorious. Both Houses of Parliament



THE CHAMBER IN LAMBETH PALACE IN WHICH THE LOLLARDS WERE
CONFINED.

had acquiesced, almost unanimously, in the reconciliation with Rome. Fine men, like Sir John Cheke, gave way. And, no doubt it was expected that others would. Mary had got it into her head, that she was a Virgin sent by God, to ride and tame the people of England; and she did not look for much real opposition. At Hooper's trial, Tunstall called him a beast, simply because he was married. And some look upon Tunstall as mild and benign; as, indeed, he was, when compared with many others. Good men were spoilt by the Romanist system. The very principles of Romanism,



THE LOLLARDS' TOWER, LAMBETH PALACE.

working on sour and revengeful tempers, were responsible for what happened. By the oath which the Bishops took at their consecration, they were bound to persecute "heretics," with all their might. So, as Fuller says, the lion, tiger, wolf, bear, yea! a whole forest of wild beasts, met in Bonner: who killed two hundred in three years; "whose fury reached from John Fetty, a lad eight years old, by him scourged to death, to Hugh Laverock, a cripple, sixty-eight years old, whom he caused to be burned."

There were three highly intelligent expostulations; if the murdering party could have listened to reason. One was probably drawn up by Bradford, a little before the fires were lighted in Smithfield. This was sent to Parliament; and in it he said:—"You have consented, of late, to the unplacing of many godly laws touching religion, agreed upon by all your consents, not without great consultations, by the most learned men of the Realm, at Windsor, Cambridge, and Oxford; not without the willing consent of the whole Realm: so that there was not a Parish in England, that desired to have again the Romish superstitions and vain service. Now, the three preachers have been removed and punished, with such open robbery and cruelty as was never used in Turkey. We desire that we may be called before you. Let the trial be by writing, or else, by disputation in the plain English tongue."

This was called a Declaration concerning King Edward's Reformation. And Foxe, also, spoke out about the same time, in an Expostulation, addressed to the Parliament of England. The thrice famous Historian of the martyrs was one of the expelled Oxford Fellows, and wrote from Basle, in the name of the exiles for religion:—"Illustrious Lords, if you rate so low the blood of your countrymen, and so little regard the former slaughter caused by these laws (the Heresy Laws), why then bring in the Trojan Horse, and possess the city in desolation? But, if charity, patriotism, our prayers, your country, the Church of

Christ, can move you, be entreated; let the public safety prevail over the solicitations of a few. For what have your fellow countrymen given you authority, but that you may give them security? Why is reverence paid to you, if you return not tranquility? But there are those who are preposterous in religion, and savage by nature. Whatever pleases



COURTYARD IN THE FLEET PRISON.

not them is heretical. And nothing can please them that is not straight by their rule, however wide of the mark it may be to truth."

Not only did this reasonable and wise expostulation fail, however; but Convocation, in its Lower House, petitioned for the revival of wicked and stupid old Heresy Laws; so that they must take their full share of blame for all the terrible things that happened. Both Convocation and Parliament must share the responsibility; they cannot escape it.

"The Laymen's Supplication" was presented to the

Commissioners sent to visit Norfolk and Suffolk; counties which had first supported Mary's claims to the Crown. "Tender, and pity, our humble suit, Right Honourable Commissioners," cry the suplicants, "the suit of poor men, who will show themselves obedient to all superior powers, in all things not



THE MARSHALSEA PRISON IN THE EIGHTEENTH CENTURY.

against God. We have weighed the commandment concerning the restitution of the late abolished Latin Service. It bids us dissent and disagree from God's Word. Before the blessed Reformation, begun by the Queen's father, and finished by that holy and innocent King her brother, not one man in the Realm, not learned in Latin, could say, in English, the Lord's



QUEEN ELIZABETH WHEN PRINCESS.

Prayer, the Articles of his Belief, or one of the Ten Commandments. We cannot consent, that the Word of God, and Prayer in our English tongue, should be taken from us, for a Latin Service. We have learned to follow Christ, better in one Sermon, than in all the processions we shall ever go in. As if to love God's Word were heresy; and to talk of Christ were to be schismatic; as though none could be true to the Queen that were not false to God; and none could be the Queen's friends who railed not on her father and brother; none could favour her but such as hated godly knowledge."

But such things had no effect. The persecutors were to fill up the measure of their iniquities; once for all. "O raging cruelty! O tyranny tragical!" cried Julius Palmer, on witnessing the deaths of Ridley and Latimer. He was a Fellow of Magdalen, and had been a fierce opponent of the "new learning," in Edward's time; but these horrible cruelties turned him right round. And, no doubt, a deep indignation had settled on the nation, long before Mary's five years and five months were completed. Green says that the death of the Queen, alone, averted a general revolt; and a burst of enthusiastic joy hailed the accession of Elizabeth.

What a mercy and marvel that *she* escaped! In the Harleian Miscellany, it is said, that an order came for her execution, whilst she was in the Tower. It was Gardiner's doing, who had befriended her at first. But Mr. Bridges, younger brother of Lord Chandos, made haste to the Queen, who denied having sent it, and rated Gardiner, with some others. At Woodstock, there were several attempts to privately murder her; and once, she was burned in her bed. Another time, Basset, a great favourite of Gardiner, came within a mile, where twenty armed men met him secretly. They wished to speak to the Princess. But her rough keeper, Sir H. Benningfield, had left strict instructions, being away himself, that no one was to speak with her, on any pretence. No doubt, they were

murderers; but they had to take themselves off. Well may the Chronicler (T. Heywood. England's Elizabeth) exclaim:—

“Reader, with what feelings canst thou this peruse?
Since, writing it, I wept, and could not choose.”

Much of the mischief was owing to the evil counsel of Renard, Charles the Fifth's Representative; who became one of Mary's chief advisers. He, and one or two others, accomplished the death of the lovely Lady Jane Grey, with their wicked hearts and subtle tongues; but Elizabeth just escaped them. Lady Jane was a great Bible lover, and a convinced Protestant. She corresponded with Bullinger, the Zurich Reformer, in Latin as good as his own. Perhaps the greatest horror, of all this horrible reign, was the putting of such a beautiful and amiable girl to death. When some King of Castile heard a courtier say, that learning was not seemly for a Prince, or a nobleman; he exclaimed, “This is the voice of an ox, and not of a man.” Both Elizabeth and Lady Jane Grey were highly accomplished; the latter having a good knowledge of four languages; and

“Her mind, all sweets, all virtues, did comprise;
Fair, holy, kind, accomplished, witty, wise.”

The very men who had placed her on the Throne urged the expediency of her execution. But Mary should not have been so weak as to yield to them; when the danger from Wyatt was at an end. Whilst in the Tower, Lady Jane wrote on the wall:—

“Think nothing strange that doth on man incline.
This day my lot is drawn—to-morrow, thine.”

It was, certainly, a wrong, and very bold, thing, for such a young King, as Edward, to set aside Mary and Elizabeth, in favour of Lady Jane Grey. And, in doing so, he also passed over Mary, Queen of Scots, the lineal descendant of the *eldest* sister of Henry VIII. But, oh! the indelible shame of murdering such a



LADY JANE GREY.
FROM THE COLLECTION OF THE EARL OF STAMFORD.

sweet creature, under the pretence of law. Fearsome, cruel fools!

“At seventeen, a rose of grace.
Girl never breathed, to rival such a rose;
Rose never blew, that equalled such a bud.”

It is to the eternal honour of Protestantism, that, when the tables were turned once more, and Elizabeth came to the Throne, there was no retaliation, for all that the martyrs had suffered. But, “Vengeance is mine. I will repay, saith the Lord.” And, we cannot close this chapter, without dwelling a little on the persecutors, and the treatment meted out to them.

Mary died in the prime of life; the most miserable woman in Europe.

“Floruit, sine fructu;
Defloruit, sine luctu.”

She urged on the Bishops, when they were unwilling to persecute; Gardiner himself often declining. And the persecutions were carried on to the very end of her reign. But, faithful souls could continue to say:--

“We bate no jot
Of heart or hope: but still bear on, and steer
Uphill ward.”

Only just before Mary died, Parliament had stopped supplies: harvest men were insufficient to gather in the produce of the soil; a multitude of the people were sick; and a general blight seemed to have settled on the land. Neither Tiberius, Dionysius, nor Damocles, were more striking examples of the wretchedness of the tyrant, than this misguided Queen; whom her subjects had been disposed, at first, to love and honour. She could trust neither her Cabinet nor her Court. And, as for Philip, he dared not remain in a country where his safety could not be ensured. The loss of Calais Mary looked upon, mainly, as revealing the defection of those on whom she most relied; and her spirits never recovered the mortifying discovery.

It would be found upon her heart, she said, but she

need not have been so afflicted about that; if she had been sorrier for all her miserable persecutions, it would have been better. Certainly the French were glad to get Calais again, after its Englishing had been an eye-sore for two hundred years. A nobleman of Louis XI.th's time said he would be content to lie seven years in Hell, if this bit of a Town were regained from the English. But it seems almost to require genius to see the due proportion of things.

And how could Mary expect faithful service, when she had been so unfaithful herself? She gave her promise to the men of Suffolk, who first supported her claim to the Throne, that religion should not be interfered with. They sent a deputation to Court; but the Queen checked them for their "insolence." And, when one of their number mentioned her promise, he was put in the Pillory for three days, and had his ears cut off. Dixon thinks it unlikely that such a promise should have been asked for. But Suffolk, later on, added greatly to the roll of martyrs; and such a request was most natural, under the circumstances. Foxe and Burnet are authorities for it.† Northumberland had gone most warily and impudently to work; and it is almost certain that Mary would leave no stone unturned to circumvent him. But for that, he would probably have succeeded; but

"The best laid schemes o' mice and men
Gang aft agley."

Mary would not hear truth: and she deliberately suppressed it. She refused, in her brother's time, to hear Ridley preach, when he came into her neighbourhood. The door of the Parish Church would be open to him, she said, but neither she, nor any of hers, would hear him. "And, as for your books, I thank God, I never read any of them; I never did, nor ever will do." Ridley was sorry he had accepted refreshment there.

† If I venture to differ from Canon Dixon, on this point, I would, at the same time, acknowledge the very great assistance his most able history of the Church of England has been. (Routledge, 1891.)



LADY JANE GREY DECLINING THE CROWN.
(R. SMIRKE, R.A.)

And, as to the suppression of truth, Mary ordered Bonner to take out of the public records, all that was against the monks; particularly, the accounts of the Visitation of the Monasteries, in her father's reign. Alas! when prejudice and ignorance go together. One controversy in this reign ended, with the Romanist prolocutor saying, "You have the word; but we have the sword."

Let it never be forgotten, however, how Mary was treated by her father: and how natural it was for her temper to be soured, in consequence. She was compelled to write to him, renouncing the Pope's authority in England, and acknowledging her mother's marriage to have been incestuous and unlawful.

What a frightful thing for a father to do, and it was many such things that led Sir Walter Raleigh to say of him, in his "History of the World":—

"If all the pictures and patterns of a merciless Prince were lost in the world, they might all again be painted to the life out of the story of this King."

Tytler says that Mary had an amiable disposition, originally; adding, "but how feeble a barrier is the best natural disposition against the dreadful influence of fanaticism!" Something was, probably, due to physical causes. When a Princess, she wrote from Beaulieu, that she was always ill in the autumn. And she only reached her forty-second year. One thing may surprise us; she never attempted, on any large scale, to re-establish the Conventual system which her father had thrown down. Certainly, Christ never said that he would build a Monastery, on any sort of rock. And there had been a fairly complete removing of the things that were shaken, as of things that were made; that the things which could not be shaken might remain. Of course, the Pope wanted the Abbeys restored, but it was impossible.

Strickland tells us that Mary did not want to be the Head of the English Church, but Gardiner opposed her. He was extremely earnest that Mary should retain her title and authority, but her answer was

“ Women, I have read in Scripture, are forbidden to speak in the Church. Is it then fitting that your Church should have a dumb head?”

Chillingworth has said, that nothing could be more against religion, than to force religion. And, certainly, the wholesale forcing of Queen Mary's reign was an unmitigated failure. Any early popularity of the Queen disappeared, as the hateful persecutions went on. People rejoiced in the many failures of the Government; and there were dreadful lampoons. One of them represented Mary, with a number of Spaniards sucking her to skin and bone; and a specification was added, of the money, rings, and jewels, with which she had gratified Philip. The Queen suspected that some of her own Council had invented this; as they alone were privy to some of the transactions. So, Charles Knight may well say, that the six scarlet letters attached to the name of Mary will not be obliterated by any historic solvent; though it was going too far, to attack her in insolent ballads and pamphlets, as a Jezebel, and an ungodly serpent.

There can be little doubt that she died of a broken heart, being in the prime of life. She wanted the Act of Succession put aside, and the last will of Henry VIII., so that Mary, Queen of Scots, could reign after her, but was told this was impossible. She grieved constantly over her absent husband, the loss of Calais, and her subjects' alienation from her. And, as Fuller says, there were no less than nine of her Bishops who were a sort of death guard for her, dying either a little before her decease or a little after.

At her coronation she had to hold up her head sometimes, for the weight of her crown. Yes, it was a heavy crown, and an “uneasy head,” but she made it so.

CHAPTER VI

WHAT BEFEL THE PERSECUTING WRETCHES

Thy pierced hand guides the mysterious wheels;
Thy thorn-crowned brow now wears the crown of power;
And when the dark enigma presseth sore,
The patient voice says, "Watch with me one hour."

H. B. STOWE.

GARDINER, shortly before his death, on the chapter being read, exclaimed: "Yes! I have denied with Peter: I have gone out with Peter: but I have not, as yet, learned to weep bitterly with Peter." He would not eat his dinner, till he had received the news from Oxford, of the burning of Ridley and Latimer. It was four o'clock, before he sat down to it, and, then, he was seized with the distemper which put an end to his life within a month. He had boasted, that he would bring it about that the Protestant exiles, ejected from every retreat, should be forced to bite their own nails, and perish with hunger. He had written, and printed, a book in Henry's reign, declaring the marriage with Catherine unlawful, and illegitimate. When Laurence Saunders, one of the martyrs, an Eton and King's College man, reminded him of this, at his trial, his answer was:—"Carry away this frenzy fool to prison." Poyntet, his successor in the See of Winchester, says of him:—"This Doctor hath a swart colour, and a hanging look; frowning brows; eyes an inch within his head; a nose hooked like a buzzard; nostrils like a horse ever snuffing in the wind; and a sparrow mouth."

We will put over against this, Canon Dixon's description:—"His curious face, refined but whimsical, with an expostulating laughter upon it, might be the

face of a courtier or an ascetic; perchance of an inquisitor; of a martyr perhaps." Both he and Cranmer made an idol of Henry VIII, who used to boast that none but himself could manage the high and singular Winchester. He had quietly witnessed the ousting of the Pope, the ruin of the monasteries, and even the destruction of the shrines and images superstitiously used. But when there was an outbreak of mobbish violence at Portsmouth, in Edward's time, he revolted, and there is no doubt he was unjustly used.

As for Bonner, after living for some time in the Marshalsea Prison, as the safest place to secure him from the fury of the people, he was buried at midnight, in Southwark churchyard, to avoid disturbance. The general hatred against him was, doubtless, intensified by his also being a renegade. He had declared, that the Pope exercised in England an atrocious and bitter tyranny; and that, whilst calling himself a servant of servants, he was but a rapacious wolf in sheep's clothing. The popular rhymes, circulated after his death, may be seen in the first volume of the Harleian MSS. He is likened to a toad; to Cyclops; and to Philonides of Melita,—so foolish and unlearned, that it became a proverb, "Indoctor Philonide." One of these rhymes closes with a lineal pedigree, in which his descent is pretended to be traced down from a juggler, a cut-purse, and a 'Tom o'Bedlam. Some have told us, lately, that he had his good points. Very likely. Most men have. But Cowper's lines are likely to stand; though not literally true:—

"When persecuting zeal made Royal sport,
With Royal innocence, in Mary's Court,
Then Bonner, blythe as shepherd at a Wake,
Enjoyed the show, and danced about the Stake."

In his former imprisonment he behaved more like a glutton than a Divine, as Burnet tells us. He sent about to his friends to supply him with puddings and pears, and gave them to the devil if they did not supply him liberally. Such curses came straight from a

Bishop, but they were mild compared with those he indulged in when restored to his See.

Maitland says that he had one of the martyrs, Hawkes, on his hands for nearly a twelvemonth, before he would proceed against him. But, as Charles Knight has pointed out, the law by which he could effectually dispatch him did not come into operation till nineteen days before its efficacy was tried on him. Then this was his language, "We will rid you away, and then we shall have one heretic less. You think we are afraid to put one of you to death; yes, yes, there is a brotherhood of you, but I will break it, I warrant you."



BONNER.

As for Cardinal Pole, who died at the same time as Queen Mary, he was very nearly made Pope himself. He, probably, came nearer to election than Wolsey ever did. But, with his royal descent, and unblemished morals, he "waited to be called," and would put forth no sort of effort. The call never came. He began leniently; but was unable to resist the pressure of the party of violence. Still, it was owing to him that, in the majority of cases, the Bishops took no action, throughout these miserable persecuting years. He left it to their discretion; and they were discreet. Let Pole also have credit, for designing great measures of reformation in his own Church, in 1555; amongst which, was to be a fresh translation of the New



BISHOP BONNER'S HOUSE IN 1780.
(FROM AN ORIGINAL DRAWING IN THE GUILDHALL LIBRARY).

Testament, of which some beginning was made. But he grew weary, before he had well begun; and all such measures slept a long sleep. He shrank, sometimes, from the horrors perpetrated, and interposed, more than once, after chiding Bonner for his cruelty. Twenty-two were sent to this natural brute beast, from Colchester. He wrote to Pole for instructions; who employed some one to get them to sign a paper in general terms, acknowledging that Christ's body was in the Sacrament; and declaring that they would be subject to the Church of Christ, and to their lawful superiors. So they were all set at liberty; and Pole was not exposed to the fury of the Pope, as a "favourer of heretics"; which he was in danger of being called.

But, it is not much use trying to whitewash any of these persecuting, murdering, wretches. Pole gave the first Edict for the Episcopal Inquisition. And some of the most fearful scenes were witnessed, almost under the shadow of his own Cathedral, at Canterbury. He sent down commissioners to Cambridge, to disinter the bodies of the eminent Reformers, Bucer and Fagius, who had been buried there with all honour.

What follies these persecuting wretches perpetrated! The Commissioners summoned Bucer and Fagius to appear before them! But, as Heylin says, "the dead bones not being able to come, unless they were carried, and nobody daring to appear as their advocate, upon mature deliberation they were condemned." Their bodies were taken up, guarded with men well armed and weaponed, for fear they might escape, chained to posts as if still alive, and burned in Cambridge market-place. Bibles were hunted out and heaped around, and all burnt together. Bucer had expired in the midst of an unfinished sentence; he was a man of wide and sympathetic nature; and there were 3,000 at his funeral.

This was not the only time Bibles were burned. The first was three years after Mary had been on the throne. Anderson quotes Cabrera, a foreign author,



CARDINAL POLE.
THE POPE'S LEGATEE
ARCHBISHOP OF CANTERBURY.

saying, “many of the Bibles chained to desks in Churches, were burnt about this time.” Again early in 1557, when the universities of Cambridge and Oxford were visited by Ormaneto, a furious Italian, Datary of the Pontiff, or Chief Officer of Rome. This was the third known time, and certainly Bucer and the Bible had always gone together.

At Oxford, also, the body of the wife of the famous Peter Martyr was consigned to the common cesspool. One of Pole’s last sermons was at Whitehall, before the Court, and in it he said:—“The observation of ceremonies, for obedience sake, will give more light than all the reading of Scriptures can do, with the contempt of ceremonies.” He had actually said that the passing of the abominable Six Articles, by Henry VIII, was the best thing he ever did.

1555, the most terrible year of the martyrdoms, was the very year of the Diet of Augsburg, which gave complete liberty of conscience to Protestants in Germany. Their ministers were permitted to enjoy their Livings; and those who attempted to attack them, on the ground of religion, were declared enemies of the public peace. The next year, Charles V abdicated. Like Diocletian, he had had enough of it. And Philip had to leave Mary, to try and manage the vastest dominions of the age. He had brought with him twenty-seven chests of bullion, when he came here to wed; every chest a yard long; and two cart loads of gold and silver coin; but, never had treasure to be paid for so heavily; though it soon produced a House of Commons devoted to the Court. One good thing he did, however, in using his influence to save the life of Elizabeth; who soon put all right again. He would have been a fine autocrat, if he had stayed in England. When he left, he gave directions for the guidance of the Council to Cardinal Pole. These directions, which remain in the Cardinal’s hand writing, are as absolute, and as void of reference to any option of the Queen’s, as if there were no such person.

No sovereign, perhaps, ever suffered such a humiliation as he did, in the loss of the Spanish Armada. And he died a miserable death, unfit to be described; after cruelties in his own country greater than any here.

The English not only dreaded his coming, but that of his countrymen. And they soon had reason. In Machyn's Diary, under the year 1554 we find:—"Some Spaniards killed an Englishman basely; two held him while one thrust him through."

Fuller gives a terrible list of what most people could not but look upon as judgements from Heaven. Morgan, Bishop of St. David's, who sentenced Ferrar, his own predecessor, was so stricken that his meat would rise up, sometimes out of his mouth, sometimes out of his nose; and so he continued till his death. Judge Morgan, who condemned Lady Jane Grey, soon afterwards went mad; and so died; continually crying, "Lady Jane! Lady Jane!" Thornton, the Suffragan of Dover, while watching a game at bowls, was suddenly struck with palsy, and went to his death bed; where, being exhorted to remember God, he said, "Yes! so I do; and my Lord Cardinal too." Mr. Woodroffe, the cruel Sheriff of London, when only a week out of his office, was so struck by the hand of God that, for seven years, till his dying day, he was not able to move himself in his bed. Another persecutor hanged himself in the Tower. The complete list is too terrible. We forbear. Let every one read Neal's History of the Puritans, and he will not be surprised, that, after speaking of this reign as a continued scene of calamity, he should remind the reader, that in it we have a genuine picture of the Romanism of the day; "the principles of that religion being such as no man can receive, till he has abjured his senses, renounced his reason, and put off all the tender compassions of human nature."

The last glimpse we get of the Pope is an almost incredible one. Well may Dante, in his Paradiso, find St. Peter fulminating his anathemas against the

blood-stained and avaricious Pontiffs, who on earth usurp "My place! my place! My place!" At least, this one, whom the Queen brought the nation under once more, let all the world see what sort of a creature he was. In 1556, he announced that all kingdoms were subject to him; that he would suffer no Prince to be too familiar with him; and that he would set the world on fire, rather than be driven to do anything below his dignity. When pressed to call a Council, he said that he needed none; for he himself was above all. The world had already seen, twice, how little use it was, to send about sixty weak Bishops, and forty Divines, not the most learned, to Trent. So Europe saw the interesting spectacle of an Emperor, such as Charles V, retiring to a monastery, when only fifty years old; and a perfidious, head-strong Pope, eighty years of age, offering to make himself Universal Dictator. Any one that dared to differ with him, he raged against. Cardinal Pole was superseded; the very man to whom so much was owing, and who spent an hour or two every day with Queen Mary. The least abusive word that he applied to Charles V was heretic; and to Philip, simpleton. In fact, he called the whole Spanish nation, the chief upholders of the Papacy, schismatic, and heretic. And, when one of the Cardinals dared to remonstrate with him, he said, "You also are a schismatic." To political prisoners, he applied the rack and the strappado, or the torture of a diet of salted meat, without any water to drink. Queen Mary herself, who had done so much for Rome, remonstrated with him. "That accursed young fool, and that iniquitous father of his; would God, they had never been born!" Will it be believed, that he said this of the Emperor Charles V, and his son Philip? And the Emperor was the man who had demanded, that the Decrees of the Council of Trent should be accepted by Protestants, and was responsible for the Interim.

This was the last view England had of the Papacy,

just before she flung it away for ever. Soames says, that the Pope Paul IV was "vain, self-opinionated, tenacious, ostentatious, eager to advance his own kindred, lofty, impetuous, choleric, inflexibly severe, foolhardy, indiscreet, suspicious, and revengeful." The Venetian Calendar is full of his absurdities and wickedness. And Dixon says, that such a menagerie of evils is more than could be contained in any one character; but Cæsar Borgia leaves him far behind.

His predecessor, Marcellus, tried to reform matters, but found it impossible, and died in a very short time, after exclaiming that he did not see how anyone could be saved who sat in the Pope's chair.

Certainly to be in such a "Succession" is about the last thing to be desired. Baronius, a Romanist Historian, confesses that, in a succession of fifty Popes not one pious or virtuous man sat in the Chair; that there had been no Popes for some years together, and at other times two or three at once; and the same writer admits, according to Neal, that there were more than twenty schisms, one of which continued fifty years, the Popes of Rome and Avignon excommunicating each other, and yet conferring orders upon their several Clergy!

Scotland took the Bible and the Reformation to its heart; and the motto of its most populous city might soon have applied to the others: "Let Glasgow flourish by the preaching of the Word!" There is nothing to report from Ireland, however; and Leland dismisses the subject with contempt. "No warm adversaries of Popery stood forth, to provoke persecution. The whole nation seemed to have sunk into the stupid composure of ignorance and superstition, from which it had been scarcely awakened."

But, let the last thought, as we turn with relief from this dreadful reign, be the heroism of the martyrs.

"So sacred! Is there ought surrounding
Our lives, like that great past behind,
Where courage, freedom, faith abounding,
One mighty cord of honour twined?"

They were all great Bible lovers; and, amongst them, were the foremost Translators, to whom England owes an imperishable debt. Their glory can never fade. But, as there have often been attempts to belittle them, we have felt a pleasure in attempting to give their work its true proportions. Keble has said:—

“ Meek souls there are who little dream
Their daily strife an angel’s theme;
Or, that the rod they take so calm,
Shall prove in Heaven a martyr’s palm.”

Let us acknowledge it heartily. But, let us also never cease to do honour to those who actually died for an open Bible and a pure doctrine, when a few words would have saved them; who died in the fearful agonies of burning, rather than act or speak what to them was a lie, and the worst of all lies, that which misrepresented God, and His most precious gift to men, the religion of Jesus Christ.

Tyndale’s Marburg New Testament, 1530, has a short note on Numbers xxiii. 8: “How shall I curse, whom God hath not cursed?” The note is, “The Pope can tell you how.” But the curse has been turned into a blessing; and, as of old, so in this miserable reign, the blood of the martyrs was the seed of the Church.

We may slightly alter Cowper’s words, and then pass on to pleasanter themes.

“ Wouldst thou admit again, with blind-fond trust,
The lie that burned thy father’s bones to dust;
That first adjudged them heretics, then sent
Their souls to Heaven, and cursed them as they went?
The lie that Scripture strips of its disguise,
And execrates above all other lies?
The lie that clasps a lock on mercy’s plan,
And gives the key to ‘yon infirm old man,’
Who, once ensconced in Apostolic chair,
Is Deified; and sits omniscient there?
The lie that knows no kindred, owns no friend,
But him that makes its progress his chief end;
That, having spilt much blood, makes that a boast;
And canonizes him who sheds the most?”

Tacitus declaims against the folly of extolling the

former times, and contemning the present, and certainly there is abundant justification for it when we think of England's first Queen, and compare her with



THE MARTYR'S MEMORIAL, CANTERBURY,
SURMOUNTED BY THE CANTERBURY CROSS.

ON THE SITE OF THE STAKE IN THE MARTYR'S FIELD. ERECTED TO THE MEMORY OF THE 41 PROTESTANT VICTIMS OF MARIAN PERSECUTIONS IN CANTERBURY, THE LAST FIVE OF WHOM WERE BURNT ON THE 10TH OF NOVEMBER, 1558.

the last, the lovely peerless Victoria the Good. Perhaps Mary had better have abdicated, as her august relative, Charles V., had done a little before her death. But when he settled down in his retreat at Cuacos, he

was unable to keep even his few neighbours in order. They poached his trout, drove away his cows, and pelted his son, the future hero of Lepanto. And his clocks would not go right! O tempora! O mores!

Certainly a multitude of the people were quite ready for the change brought at once by Elizabeth. Instead of seeing and worshipping the "broaden god," they lurked behind the pillars of the Churches, where they could not see it, or held down their heads.† And the Bibles were read secretly, where they could not be openly, and taken care of with the hope of better days. Anderson tells us of one of the gentlemen ushers of the Queen, who were nearly all "favourers of the Gospel." His name was Underhill, and he lived in Wood St., Cheapside. He was several times molested and imprisoned, but outlived Queen Mary, and continued to receive his pension. At one time "diligent search being made for all suspicious books," he sent for a bricklayer, and built up a wall in his chamber, and enclosed his books in security. So the Shasters of India were forbidden by the Brahmins to be looked upon, or even heard by the common people.

† Injunctions of the Bishop of Gloucester.—LEWIS.

CHAPTER VII

THE GENEVAN BIBLE

Of the incomparable treasure of the Holy Scriptures :

" Here is the Spring where waters flowe,
to quench our heate of sinne:
Here is the tree where trueth doeth growe,
to leade our lives therein:
Here is the iudge that stints the strife,
when men's devices faile:
Here is the hread that feedes the life,
that death cannot assaile:
The tidings of salvation deare,
comes to our eares from hence:
The fortresse of our faith is here;
and shield of our defence.
Then be not like the hogge that hath
a pearle at his desire,
And takes more pleasure in the trough
and wallowing in the mire.
Reade not this book in any case,
but with a single eye:
Reade not hut first desire God's grace,
to understand thereby.
Pray still in faith with this respect
to fructifie therein,
That knowledge may bring this effect
to mortifie thy sinne.
Theu happie thou in all thy life,
whatso to thee befall'es:
Yea, double happie shalt thou be
when God by death thee calles."

This is the place for a little further description of the exile homes and Churches which were to be found in many parts of the Continent during Queen Mary's Reign. The Pilgrim Fathers of later days will remain the most interesting group of exiles to all Englishmen, because of the immense results of their settlement in America.

" God had sifted three kingdoms to find the wheat for this planting,
Then had sifted the wheat as the living seed of a nation,
So say the Chronicles old, and such is the faith of the people."

No such romance belongs to the wanderers in Queen Mary's reign. And yet, when we consider that they brought out an English Bible which became a household book, on which indeed Elizabethan England, including Shakespeare, was brought up, which passed through more than a hundred Editions, and which it took the Authorized Version a long time to supersede, a somewhat detailed account of them will not be out of place.



GENEVA.

There were a great many indeed who stuck to their livings through all changes, like the Vicar of Bray. And so far had Reformation principles prevailed that the Clergy were enjoined in Queen Mary's reign, as we have seen, to employ themselves in studying the Scriptures, so that they might be able to give an account to their Ordinary yearly. All who had the gift of preaching also (!) were required diligently to occupy themselves in it, and it was resolved that Homilies should be made and published, to be read when there was no sermon.

As we have seen, the Protestant Refugees settled in Basle, Zurich, Frankfort, Strasburg, and other towns. Prohibitions had been issued against their departure, but they escaped by the help of the fishermen at Leigh, in Essex, and other places in the neighbourhood. They found trouble abroad, however, and were looked upon as heretics by many of the Lutherans. Melancthon interposed on their behalf, indeed, to his honour, and at Zurich they were offered sufficient bread and wine to support them, which, however, they refused. Many of them settled at Basle, becoming overseers and correctors of the press at the numerous printing establishments there. The Refugees were in one way or another fairly well maintained, though Gardiner had tried to stop the sending of all supplies to them from England, that "for very hunger they should eat their own nails, and then feed on their fingers' ends." But threatened folk often live long, and before they came near such a fate, the persecutor had gone to his account.

John Knox was amongst the Refugees, staying at Geneva for a time, and then becoming the Minister of the Church at Frankfort, partly at the wish of Calvin. It seems sad that, at such a time, there should have arisen a violent conflict amongst those whom persecution had driven together, but Knox absolutely refused to read the reformed English Liturgy of Edward VI. Cox was equally determined it should be read, so it was Knox versus Cox. But Knox was always violent, and when it was found that he had said that the Emperor Charles V. was no less an enemy to Christ than the Emperor Nero, he was expelled, and Cox reigned supreme.

Knox returned to Geneva, and it was at this lovely City, for ever associated with the name of Calvin, and in modern times with Dr. D'Aubigné, the historian of the Reformation, that one of the largest Exile Churches was found. Calvin could appreciate Knox, and use him, but he did not approve of his violence, and he wrote to Cecil in January, 1559, regretting his



JOHN KNOX.

book against women being permitted to reign, and calling him an arrogant and rash person. Strong language was the order of the day, and in Pilkington's Works such expressions are found as "loud lie," "drunken dotel," "rude ass."

Miles Coverdale spent a portion of Queen Mary's reign here. After officiating for some time to the refugees at Wezel, he was offered his former benefice at Bergzabern by Wolfgang, Duke of Deux Ponts. Here, being well able to preach in German, he remained for some months; but, hearing of the new Translation at Geneva, he resolved to go and render what assistance he could. He had the less reluctance to do so, says his recent biographer, since the Congregation at Geneva was the best ordered of any that had assembled abroad.

William Whittingham was unquestionably the chief of the company thus honourably employing their exile. We have already referred to him as the Translator of the Genevan Testament. He distinguished himself at Oxford, and was elected Fellow of All Souls in 1545, being afterwards chosen one of the Senior Students in Christ's Church, when Henry VIII. wished to replenish it with the choicest scholars in the University. At Oxford he was under a tutor so careful to further him in learning "as he hath been often heard to bemoan that he lived not till he was able to requite him for his love and care towards him." Hindered from going to Italy, as his intention was, he spent the greater part of Edward VI.'s reign in different Foreign Universities, returning before the accession of Queen Mary, however, and having some difficulty in escaping to Frankfort, where he settled in the first instance. A curious story is told of his departure, indicative of the man. When they came, himself and party, to Dover, to cross the Channel, their host told them they must all go before the Mayor to be examined before they could be allowed to sail. This was very unwelcome news at such a time, but whilst they were debating what to do, Whittingham said; "Mine host, you have

here a very fair greyhound." "It is indeed," said he, "and is of the Queen's kind." "Queen's kind," exclaimed Whittingham, "what mean you by that? what good subject can endure to hear such words of his Sovereign to have her Majesty compared in kind with the kind of a dog!" He so alarmed his host, in fact, by working upon this that they heard nothing more of going before the Magistrates, and got safely across. So, though he had interceded earnestly and effectually for the release of Peter Martyr, he narrowly escaped himself.

Whittingham was amongst those who sought more congenial society at Geneva, in consequence of the "troubles of Frankfort." He became connected with Calvin by marriage, and in his New Testament address to the reader speaks of "the store of Heavenly learning and judgment which so aboundeth in the City of Geneva," so that, whilst a few others were prominently associated with him, we may easily conceive that this new Translation would be a solicitude to many whose names are now unknown. A French Translation was proceeding at the same time.

He succeeded Knox as Minister of the English Church at Geneva, his reluctance to do so being overcome by Calvin. Of course, he would be likely thus to imbibe Calvin's ideas, and indeed the Genevan Bible is a manifesto of that party.

After returning to England, Whittingham became Chaplain at Newhaven, when the war broke out between France and England. He always preached in his armour, and when any alarm came, would be amongst the first on the walls.

On 19th July, 1563, he was promoted to the Deanery of Durham, through the influence of Lord Leicester, and the Earl of Warwick, to whom he had acted as Chaplain. Here his zeal against Popery was so great that he destroyed even some of the monuments of the Cathedral, taking up some of the coffins of the Priors, and turning them into horse troughs. In 1571, he



CALVIN.

and Gilby were cited before the Archbishop of York for non-conformity, being the heads of those who opposed the Communion Book in Queen Mary's days. He retained his strong Puritan views to the end, however, though he conformed, at the advice of Calvin. A popular ballad said:—

“Wood, Williams, Whittingham, and Sutton
Valued the prayer book not a button.
Altered confession, changed the Hymns
For old Jack Hopkins' pithy rhymes.”

He was vigorous in promoting what he did believe in, however, had two services a day, and got the best Anthems from the Queen's Chapel. He was a good musician, and gave much time to his Grammar School and Song School. He had many troubles, but was usually victorious. He could not defend either himself or his Genevan orders when he was dead, however, and the Scots came and destroyed his tomb in 1640. Canon Dixon gives the letter he wrote to the Earl of Leicester on the vexed question of the enforced Clerical habits, and we reprint it as a sample of his style, and to show that there was much to be said for the Puritan contention.

“Fear and despair discourage me. The letters of many, the report of all, advertize me of a decree to compel us, against our conscience, to wear the old Popish apparel, or be deposed from our ministry. No third choice. But what Christian, considering the strait accounts we have to make to the Almighty for the right use and dispensation of His mysteries, can doubt of the better of these two? The only thing that makes a show for maintaining the apparel is the opinion of indifferency. But in religion a thing indifferent becomes hurtful, if it lack the circumstances of edification. What edification is there, where the Spirit of God is grieved, the weak brother brought in doubt of religion, the wicked Papist confirmed in error? They say that it is not to set forth Popery, but for the sake of the conservation of polity. A very poor polity.

When I think of Jeroboam and his calves, I tremble to see the Popish garments set forth under the vizard and countenance of polity. If polity may cloak Popery and superstition, then may crowns and crosses, oil and cream, images and candles, palms and beads, claim place again by virtue of this polity. Why should compulsion be used to us, and lenity to the Papists? How many Papists enjoy liberty and livings, who have neither sworn obedience to the Queen, nor yet do any part of duty to their miserable flocks? They triumph over us; they brag that they trust that the rest of their things will follow."

This was in 1566, and at least men had to be careful not to show inconsistency too openly. A zealous Scot who was the ornament of Coverdale's Church of St. Magnus, preached one day at All Hallows, Thames Street. The Vicar here conformed, and whilst sitting in his surplice had to listen to a violent invective "against the order taken by the Queen and Council for the apparel of ministers, with very bitter and vehement words against the Queen, and also against such ministers as received the same." But three months afterwards this warm Scot conformed himself, and appeared in a surplice at St. Margaret Pattens, in Rood Lane, whereupon he was stoned, pulled out of the pulpit, his surplice rent, and his face scratched!

But there were plenty that were inconsistent with themselves in these "spacious days of Queen Elizabeth."

Even Cartwright, the Head of his large Puritan party, greatly favored by many noblemen, though no doubt with different motives, changed greatly. For a long time he maintained that every thing was laid down in the New Testament with regard to the constitution of the Christian Church, and that to introduce an office unknown in Scripture was only to be compared to the effrontery of Uzzah, who touched the ark and died.

"Is it likely," he exclaimed, "that He Who appointed, not only the Tabernacle and the Temple,

but their ornaments, would not only neglect the ornaments of the Church, but that without which it



WARWICK, LEICESTER HOSPITAL.
CARTWRIGHT'S FINAL RETREAT.



QUADRANGLE.

cannot long stand? Shall we conclude that He Who remembered the bars there, hath forgotten the pillars here? Or He Who remembered the pins here forgot

the master builders? Should he there remember the besoms, and here forget archbishops, if any had been needful? Could He there make mention of the snuffers, to purge the lights, and here pass by the lights themselves." Not without eloquence, however overstrained, but later on he sorely lamented the unnecessary troubles he had caused, and wished he was to begin his life again that he might testify to the world the dislike he had of his former ways, and in this opinion, says Sir Henry Yelverton, he died.

CHAPTER VIII

SAMPSON AND GILBY

Clear, placid Leman! thy contrasted lake,
With the wild world I dwell in, is a thing
Which warns one with its stillness, to forsake
Earth's troubled waters for a purer spring.

We may resume
The march of our existence; and thus I,
Still on thy shores, fair Leman, may find room
And food for meditation, nor pass by
Much that may give us pause, if pondered fittingly.

BYRON.

Thomas Sampson was a noted London preacher, and one of those who rendered the most important service, after Whittingham. He was born in Suffolk, and after a university training, became a student of the Inner Temple. Whilst there he became converted, and the means of the conversion of Bradford, the martyr. Together they received holy orders from Ridley in 1549, he and Cranmer allowing them to be ordained without assuming the customary sacerdotal habits. They made a conscience of this, as many others did, and it must be remembered, in order that such a matter may not be looked on as the merest trifle, that these were what they had been in the days of Popery.

Sampson became a dean, like Whittingham, his Deanery being Chichester, to which he was appointed in 1552. After the death of Edward VI he concealed himself in London, and afterwards fled to Strasburg. There he associated a good deal with Tremellius, but removed to Geneva in 1556, and developed a Puritan dislike to the ceremonies of the English Church. Beza was told by Bullinger that he was of an exceedingly restless disposition, always having some grievance, and he is said to have been very troublesome

to "Peter Martyr, of blessed memory." But according to Caruthers, it was doubtful whether there was living "a better man, a greater linguist, a more complete scholar, or a more profound Divine." His preaching at All Hallows, Bread Street, where for a time he was Rector, certainly gained him great fame. He was offered the Bishopric of Norwich in 1560, but, instead of that, accepted a Canonry at Durham, becoming Dean of Christ Church, Oxford, in the following year. Hook says that this placed him at the head of Society there, and that the Puritan party was largely directed by him and Dr. Humphreys, who was President of Magdalen College and Divinity Professor. Just before, he had been busily engaged in burning "superstitious utensils," and his strong Puritanism led to his being cited before Archbishop Parker in 1565. He was deprived by order of the Queen, and was confined for a short time, but released at the Archbishop's request. Humphreys also resigned, neither he nor Sampson being able to conform. Parker showed his kindness, however, in securing a Prebend at St. Paul's for Sampson. Humphreys was persuaded by Cecil to wear the habits, and became the Dean of Gloucester, and afterwards of Winchester.

It would scarcely be expected that so strong a Puritan would furnish such an illustration of "love's labour lost," as the following, which, however, is perfectly authentic, being found in Sir H. Sidney's memorials. Sampson had to preach before Queen Elizabeth, at St. Paul's, on New Year's Day (1562). He had got from a Foreigner several fine cuts and pictures representing the saints and martyrs, and placed them against the Epistles and Gospels of their Festivals in a Common Prayer Book, and this book he had caused to be richly bound and laid on the cushion for the Queen's use, where she commonly sat. Innocent man; no doubt he expected something very nice and sweet. But when the Queen came and opened the book, she frowned and blushed, and then shut it up, and calling the verger, told him to bring her the

old book, which she had commonly used. After sermon, instead of mounting her horse, as she usually did at once, she went straight to the Vestry, and the following colloquy ensued:—

Queen. Mr. Dean, how came it to pass that a new Service-book was placed on my cushion?

Sampson. May it please your Majesty, I caused it to be placed there.

Queen. Wherefore did you do so?

Sampson. To present your Majesty with a New Year's Gift. (It was usual for her majesty to receive such gifts, of which a register was kept).

Queen. You could never present me with a worse.

Sampson. Why so, madam?

Queen. You know I have an aversion to idolatry, to images, and pictures of this kind.

Sampson. Wherein is the idolatry, may it please your majesty?

Queen. In the cuts representing the saints and angels; nay, grosser absurdities, pictures resembling the blessed Trinity.

Sampson. I meant no harm, nor did I think it would offend your Majesty, when I intended it for a New Year's gift.

Queen. You must needs be ignorant then. Have you forgot our proclamation against images, pictures, and Roman relics in the Churches? Was it not read in your Deanery?

Sampson. It was read. But be your Majesty assured I meant no harm when I caused the cuts to be bound with the Service-book.

Queen. You must needs be very ignorant, to do this after our prohibition of them.

Sampson. It being my ignorance, your Majesty may the better pardon me.

Queen. I am sorry for it; yet glad to hear it was your ignorance rather than your opinion.

Sampson. Be your Majesty assured it *was* my ignorance?

Queen. If so, Mr. Dean, God grant you His Spirit, and more wisdom for the future.

Sampson. Amen. I pray God.

Queen. I pray, Mr. Dean, how came you by the pictures? Who engraved them?

Sampson. I know not who engraved them; I bought them.

Queen. From whom bought you them?

Sampson. From a German.

Queen. It is well it was from a stranger; had it been any of our subjects, we should have questioned the matter. Pray let no more of these mistakes, or of this kind, be committed within the Churches of our Realm in future.

Sampson. There shall not.

The Rev. W. H. Stowell, who recounts this in his History of the Puritans, says that the incident is scarcely in harmony with the Queen's persisting in having an altar and an image in her own Chapel, but the truth is that her Majesty was sensitively alive to any apparent disobedience to her injunctions, whilst she would allow no interference with her personal freedom. She would not allow herself to be called "Supreme Head," and gave an admonition on the subject to "simple men deceived by the malicious." But she was very supreme indeed, as witness her treatment of Grindal. Mr. Frere says that she claimed no more than the Crown had claimed in the times of Justinian and Charlemagne, and no less than in the days of Saxon Edward or Norman William. This secured that the Church's laws, administered by the Church's officers, should be in good working order, and so the crisis of 1559 was surmounted with very little loss or disturbance, though the Roman Bishops stood firm, and were superseded. But this will scarcely hold, in the light of many autocratic proceedings afterwards.

Sampson became Lecturer in Whittington College, London, Prebendary of St. Paul's, and Rector of Brightlingsea, but retired eventually to Wigston's

Hospital at Leicester, of which he had been appointed Master. Here he remained, in comparative comfort, till his death in 1589. Canon Dixon says he has the distinction of being the first man deprived in England for Nonconformity. In his later years he had an interesting correspondence with his former companion in exile, Grindal, then Archbishop of York, and one of these reveals the man. Referring to some kind expressions of Grindal's with regard to his palsy and comparative poverty, he says:—

“I do not remember that I ever complained of either the one or the other; if I did of the latter, I was to blame, for I must have complained before I suffered want. Touching my lameness, I am so far from complaining, that I humbly thank God for it. It is the Lord's hand that hath touched me. He might have smitten or destroyed me; but of His most rich favour and mercy through Jesus Christ, as a loving Father, He hath dealt thus tenderly with me. I bless and praise His name for it. If He see that my poor labors will be of any further service in His Church, He will heal me; but if He have determined by this lameness to lead me to my grave, the Lord give me grace to say with Eli, ‘It is the Lord; let Him do what seemeth Him good.’ I shall labour as well as I am able, till I drop into the grave. Though I am in bonds, those bonds are from the Lord, and if it were put to my choice, I would rather carry them to my grave than be freed from them, and be cumbered with a Bishopric.”

Anthony Gilby was another “dear disciple” of Calvin, and was both a good Classical scholar and Hebraist. He is not even mentioned in the Imperial Dictionary of Universal Biography, but surely the men that gave Shakespeare and Spenser their Bible should not be entirely forgotten by Englishmen. He was born in Lincolnshire, and was M.A. of Christ's College, Cambridge. During Queen Mary's reign he was at Frankfort part of the time, with his wife and children, where he entertained Foxe, the Martyrologist. He filled Knox's place as pastor whilst he was absent in

France. The "Troubles of Frankfort" began early, and it is perhaps unreasonable to wonder that things did not settle down at once, after such an upheaval. Some liked the new Liturgy, and some preferred extemporaneous prayer, and the probability is that both will always have plenty of representatives. The absurdity is to imagine that people will all think alike. But at all events Gilby sought peace and pursued it, and kneeling down before them, he besought them with tears to reform their judgments, solemnly protesting that they sought not themselves but only the glory of God; "wishing, farther, that that hand, which he then held up, were stricken off, if by that a Godly peace and unity might ensue."

It was quite natural for such men to feel very bitterly, whilst they themselves were exiles, and their companions in England were being burnt to death, and they certainly used language too strong and vulgar. Here is a sample which Fuller gives, speaking against the Romanist ceremonies and garments:—

"They are known liveries of Anti-Christ, accursed leaven of the blasphemous Popish priesthood, cursed patches of Popery and idolatry. They are worse than lousie, for they are sibbe to the sarke (akin to the shirt) of Hercules, that made him tear his own bowels asunder."

Some of the identical garments were retained in the English Church, not without fierce controversy, many being unable to accept Fuller's view of the matter:—

"As careful mothers and nurses, on condition that they can get their children to part with knives, are contented to let them play with rattles; so the Reformers permitted ignorant people still to retain some of their fond and foolish customs, that they might remove from them the most dangerous and destructive superstitions."

When the Puritans were brought before the Lord Mayor and others in 1568, he said, "The Queen hath not established these habits for any holiness sake, but only for civil order and comeliness; as aldermen are



THEODORE BEZA.

known by their tippets, and judges by their gowns." "Even so, my Lord," answered Nickson, "as the alderman is known by his gown and tippet, so by this apparel, that these men do now wear, were the papist mass priests known from ether men." But they went to Bridewell, where they lay for a year!

Gilby published two works during this period, justifying civil rebellion. He objected to the English Liturgy, as his master, Calvin, also did, and undertook publicly to defend his position. In addition to his labours as a Translator of the Genevan Bible, he gave an English form to Beza's Paraphrase of the Psalms.

On his return to England, the Earl of Huntingden presented him to the Living of Ashby-de-la-Zeuch. Here he had troubles, through his strong Puritan tendencies, but was greatly respected for his godly life and learning. Fuller says he was "a fast and furious stickler against Church discipline," but a good scholar. In his "100 points of Popery yet remaining, which deform the English Reformation," published in 1581, one of these points is the Bishops' "pompons train of proud, idle swingebreeches, in the stead of preachers and scholars"; and another, "Dispensations with the rich men for all things; but net with peer men that have no money." He lived at Ashby, "as great as a Bishop," till his death in 1585. His bitterest work was his "View of Anti-Christ, his laws and ceremonies in our English Church unreformed," and he drew out a parallel between the Pepes of Rome and Lambeth!

"The Pope of Rome writeth himself father of fathers, and head of the Church. The Pope of Lambeth writeth Reverend Father Matthew, of Canterbury. The Pope of Rome forbiddeth marriage and meats, which St. Paul calleth the doctrine of devils. The Pope of Lambeth doth the same." Very feelish, Mr. Gilby, for Parker was a married man, though it is to be acknowledged that for some time in this reign the Clergy had to have their sweethearts approved, and Elizabeth constantly showed her displeasure at the marriage of Bishops.

The famous Bishop Hall, whose "Contemplations" are still read every day, owed a great debt to Gilby. His mother was strongly attached to his ministry at Ashby-de-la-Zouch, where she lived, and the Bishop exclaims, in his "Specialities":—

"How often have I blessed the memory of those divine passages which I have heard from her mouth. Never any lips have read to me such feeling lectures of piety, neither have I known any soul that more accurately practised them than her own."

CHAPTER IX

BODLEY AND THE OTHER HELPERS

"Much as England owes to the son for the magnificent Library that bears his name (The Bodleian, at Oxford), she is under a deeper, though less acknowledged debt to the father for his zeal in the cause of Divine truth."

ANDERSON

THESE three, Whittingham, Sampson, and Gilby, had the chief hand in the Genevan Version, but

Bartholemew Traheron lived long enough to render considerable assistance, and then died. He was a Cornishman, and was early left an orphan, being brought up by Mr. Richard Tracy, of Toddington, who was extremely kind to him. For a short time he was in Thomas Cromwell's service, and afterwards became Royal Librarian to Edward VI. At different periods he was both Member of Parliament and Dean of Chichester. He travelled a good deal, and was with Calvin at Geneva for some time. On Mary's accession, he gave up keeping the Royal Library, and went to Frankfort, Geneva, and Wessel, where he died in 1558. He wrote some readings on St. John's Gospel, which he afterwards published as a book against the English Arians. He also printed an exhortation to his brother Thomas to embrace the Reformed Faith.

Christopher Goodman, on the other hand, lived to be a very old man, had much light at eventide after a stormy day, and died in peace at Chester, where he spent many happy years. Archbishop Usher came to see him here, collecting books for his Dublin Library, and in after years he would often repeat the grave wise speeches he heard then from the old man eloquent.

He certainly had a greatly troubled career. He became senior student at Christ Church, Oxford, and

in 1548 Lady Margaret Professor of Divinity. After Mary's accession, he went to Frankfort, and on the troubles which arose there, he withdrew to Geneva, with Whittingham. Knox and he were chosen Pastors there, and they became life-long friends. When Wyat's rebellion came, he justified it, writing a book:—

“How Superior Powers ought to be obeyed of their subjects, and wherein they may lawfully be by God's Word disobeyed and resisted.” Geneva, 1558.†

Knox's “First Blast of the Trumpet against the monstrous Regiment of women,” a vehement defence of the Salique law, which allows no female to reign, came out at the same time.

But one woman followed another, and what a contrast! Nevertheless Queen Elizabeth felt that such books, though not aimed at her at all, were offensive. and Goodman was coldly received on his return to England. Accordingly he withdrew to Scotland in 1559, and joined his friend Knox and his colleagues, by whom he was heartily welcomed, and sent to preach at Ayr. In 1560 he was appointed the first Protestant Minister of St. Andrews, but an Englishman loves his own country, and in 1565 he returned to it, afterwards accompanying Sir Henry Sidney as Chaplain in his expedition against the rebels in Ireland.

His peace was not made, however. In 1571 he was cited before Archbishop Parker to answer for his obnoxious book. Even men of their own party disapproved of the violence of both that and Knox's, and he was “beaten with three rods,” and forbidden to preach. He then made a recantation and a protest in writing of his dutiful obedience to Queen Elizabeth. But he still refused to subscribe to the Articles and the Service Book; and Parker's successor, Archbishop Whitgift, complained of his perversity to the Lord Treasurer. Such men could not but feel deeply, after

† In this Goodman said that all who did not assist Wyat were traitors. “O noble Wyat, thou art now with God, and those worthy men that died in that happy enterprise.”

all they and their companions had suffered, and in Calvin's "Commentary on Amos," Queen Mary is likened to Proserpine, Queen of Hades, and it is said that she exceeded in her cruelties all the devils in Hell. In 1584 he retired to his native County of Chester, where he lived in peace into his 84th year, often preaching. He died in 1602.

John Bodley was the father of the founder of the Bodleian Library at Oxford, the first public Library in Europe. It was founded 8th November, 1602, the second being opened in Rome two years later. He was descended from the ancient family of the Bodleys, of Dunscomb, near Crediton. He married Johanna, daughter and heiress of Robert Home, Esq., of Ottery St. Mary, and his famous son who founded the Library known throughout the world, was born at Exeter, on 2nd March, 1544, so that he was able to profit to some extent by the teaching and influence of the men of light and leading in Geneva whilst his father was exiled there.* Afterwards he finished his education at Magdalen College, Oxford, and became Fellow of Merton. After some diplomatic successes, he was proposed Secretary of State, but on its coming to nothing, he determined to make himself useful to his country in a private station. Camden says his task of gathering 2,000 volumes, and founding the Library "would have suited the character of a crowned head," and a solemn procession of members of the University was ordered, to mark so important an epoch in its history. A larger building was soon needed, and of this Bodley, who had shortly before been knighted, laid the foundation stone, though he did not live to see its completion.

It was a notable service that the son thus rendered to Oxford and England, and at a most opportune time. He said, after being English resident at the Hague for a time:—

* He read Homer, and attended the lectures of Chevallier in Hebrew, of Bervaldus in Greek, and of Calvin and Beza in Divinity.

“I concluded to set up my staff at the Library door at Oxon; being thoroughly persuaded that I could not busy myself to better purpose than by reducing that place, which then in every part lay ruined and waste, to the public use of the students.”

This disastrous state was not the effect of the Reformation, for Erasmus said he could scarcely refrain from tears when he saw the scanty remains of this library. Erasmus died in 1536, and in Leland's day there was scarcely a single volume surviving. The first Library dated from 1409.

How much the father contributed to the Genevan Version cannot be told, but it is probable that he bore a good deal of the expense of the undertaking. After the death of Queen Mary he returned to England, and both father and son were true to the Protestant faith throughout their lives. The whole family were abroad throughout the “bloody reign,” dividing the time between Wessel, Frankfort, and Geneva.

The others who assisted in the Translation were *John Pullain* and *William Cole, D.D.*

Pullain was born in Yorkshire in 1517, and educated at Oxford. He became Rector of St. Peter's, Cornhill, in 1552, but was deprived for his Evangelical preaching in 1555, and probably saved his life by obeying the command “If they persecute you in one City flee to another.” On Queen Mary's death he returned to his native land, but was soon imprisoned for preaching contrary to Queen Elizabeth's prohibition. In 1559, however, he became Rector of Capford, in Essex, and about the latter end of the year was made Archdeacon of Colchester, dying in 1565. In his “Lives of the Puritans,” Brook calls him “a truly pious man, a constant preacher, a learned Divine, a thorough Puritan, and an admired Latin and English poet.”

There has been some confusion as to Cole, but it is probable that the Translator was not *Thomas*, but *William Cole, D.D.*, who became President of Corpus Christi College, Oxford, and died in 1600.



SIR THOMAS BODLEY.

FROM THE ORIGINAL OF CORNELIUS JANSEN, IN THE BODLEIN LIBRARY.

He was a native of Lincoln, and when he fled to the Continent, he first took up his abode at Zurich, where he was handsomely received with 11 others, into the house of Froschover, the printer. We gave a portrait of this hospitable friend of learned men in our last volume. He was not without learning himself, having been at Oxford in 1550 and 1551, studying under Peter Martyr. The twelve only paid for their board, "dwelling together like brothers with great glee." Pilkington and Horne were there, afterwards Bishops of Durham and Winchester. Laurence Humphrey was another, who became Regius Professor of Divinity at Oxford, and Parkhurst, afterwards Bishop of Norwich. Froschover evidently did his best to soften their exile, and Rudolph Gaultier also loaded them with kindness, afterwards in part repaid to his son.

Cole must have gone on to Geneva, but he returned to England immediately on the death of Queen Mary, and was made President of his own College, Corpus Christi, Oxford, by the Queen, in 1568. Strype tells us that the appointment was resisted by the Fellows, who were Popishly inclined, "having no mind to have Cole, his wife and children, and Zurichian discipline brought there." They elected one Harrison, who had previously left the College "on Popish grounds."

Elizabeth was quite equal to the situation, however, and was not the Queen to have her nominee set aside. She annulled the election, and Horne, now Bishop of Winchester and Visitor of the College, was commanded to admit Cole. The Fellows dared to close the College Gates against the new Head, but they were broken in, and Cole was made President by force, and sworn in 19th July, 1560. Some of the Fellows were expelled, whilst others who were Popishly inclined "were curbed, and the Protestants encouraged."

It was a violent beginning, but Cole remained President for 30 years, and was considered an excellent governor of youth. Debt accumulated, however, and at last Horne told him he and the College must part.

His answer shows that in spite of Froschover's hospitality, they had some memorable experiences in Queen Mary's reign:—"What, my Lord, must I then eat mice at Zurich again!" This touched the Visitor, who exhorted him to be at rest, and deal honestly with the College. He left it for the Deanery of Lincoln, however, in 1598, changing with Dr. John Reynolds, to whom an Academic life was more congenial. He was Vice-Chancellor of the University in 1577, and his daughter Abigail erected a monument to him in his Cathedral, somewhat spoilt by the barbarous poetical taste of the time.

"He sought God's glory and the Church's good,
Idle Idol Worship firmly he withstood.
When the latter trump of Heaven shall blow,
Cole, now raked in ashes, then shall glow."

CHAPTER X

THE GENEVAN BIBLE

ITS CHARACTERISTICS

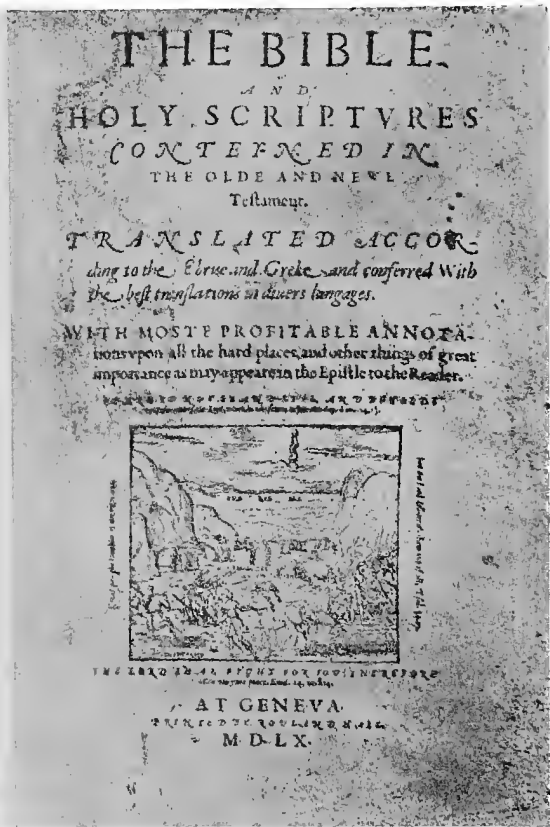
"Therefore, as brethren that are partakers of the same hope and salvation with us, we beseech you that this rich pearl and inestimable treasure may not be offered in vain, but as sent from God to the people of God, for the increase of His Kingdom, the comfort of His Church, and discharge of our conscience, whom it hath pleased Him to raise up for this purpose, so you would willingly receive the Word of God, earnestly study it, and in all your life practise it, that you may now appear indeed to be the people of God."

Address to the CHRISTIAN READER.

THAT the Translators possessed, in addition to abundant learning, the higher qualifications for their work, may be inferred from this address to the Christian reader, in which they call God's Word the light to our path, the key of the Kingdom of Heaven, our comfort in affliction, our shield and sword against Satan, the school of all wisdom, the glass wherein we behold God's face, and the food and nourishment of our souls. The Translation was begun, as the Preface says, when the time was dangerous, and the persecution in England sharp and furious, January 1558. But before it was half done, the rough wind was stayed in the day of the East Wind, and on Elizabeth's accession, many of the exiles returned once more to England. There then remained to complete the work Whittingham, Sampson, and Gilby, with perhaps Bodley in constant communication. The brethren who left exhorted these not to spare anything "for the furtherance of such a benefit and favor of God to His Church." Accordingly they say, in the Preface:

"God knoweth with what fear and trembling we have been, for the space of two years and more, day and night, occupied herein." The last sheet was put to the press on the 10th April, 1560, the whole being printed in quarto by Rowland Hall.

It was a lovely spot for an exile. As I walked on the shores of this beautiful Lake Lemán, some years ago, and went to Calvin's Church, with Mont Blanc



FIRST TITLE PAGE GENEVA BIBLE, 1560.
(SIZE OF ORIGINAL $9\frac{1}{2}$ BY $6\frac{1}{4}$ INCHES).

towering above it, I could not help wishing Cranmer had been amongst them. He would have had justification in Scripture, but he had been almost a King,

and felt he could not flee, though he exhorted others to do so. No, the Papists of that time were to fill up the measure of their iniquities, and the very Archbishop himself was to have his unworthy hand burnt by those which were vastly unworthier.

Strype says that the following were amongst the rules governing this notable and popular Translation, fifty Editions of which were printed in thirty years. When the Hebrew was hard to make sense of, they used the most intelligible rendering of it they could frame, making a marginal note of the literal words. When the necessity of the sentence required anything to be added, they put it in the text in another kind of letter, as in our Authorized Version of to-day. They set over the head of every page "some notable word or sentence," for the help of the memory. They added maps of cosmography, and two profitable tables, the one giving an interpretation of Hebrew names, and the other containing all the principal matters of the whole Bible.

After the dreadful times through which the nation had been passing, no wonder such texts were chosen for the Title-page. Under a woodcut of the Israelites passing through the Red Sea, there is, "The Lord shall fight for you, therefore hold you your peace." Exodus xiv. 14. On the sides of the woodcut:—"Fear ye not, stand still, and behold the salvation of the Lord, which He will show to you this day. Great are the troubles of the righteous, but the Lord delivereth them out of all."

We have modernized the spelling, but Rev. R. Pocock says it has not been commonly noticed that the spelling of this Version is peculiar. There is the frequent omission of the second vowel of a diphthong, as in *beleve*, *thought*. Also it avoids duplication of consonants frequently, as in *ful*, *wel*, *shal*. It is in fact full of contractions, and words awkwardly divided at the end of lines.

Calvin's influence was no doubt great, and the whole of his "Christ is the end of the law" is prefixed. This

is translated from the Preface to the French Bible, almost word for word, saying that God hated man after the Fall, but gave him an opportunity of returning, by repentance.

The 1562 Edition has no printer's name. There is a Calendar, and the dates are chiefly Biblical ones, but there are others, e.g.:—22nd Jan., Somerset beheaded, 1552; 19th Feb., Martin Luther, the servant of God, died 1546.

No doubt the Hebrew and Greek originals were used, in the main, such as they then had. Dr. Fulke says, answering an objection that the famous Beza was not always followed:—

“The Genevan Bibles do not profess to translate out of Beza's Latin Translation, but out of the Hebrew and Greek; and if they agree not always with Beza, what is that to the purpose, if they agree with the original text?”

Many of the principles of Greek criticism, however, were still unknown, and the Text followed was sometimes faulty, though the new Latin Versions were a help, not only Beza's, but those by Leo Juda and Castalio. A revised Italian Version was also proceeding at the same time, being published in Geneva, 1562.

In the Old Testament the Great Bible (Cromwell's) was made the basis, and the alterations were not numerous, the chief aim being to make the Translation as readable as possible. In the New the basis was Tyndale's, as corrected in Matthew's last text, and most of the alterations were due to Beza. The whole of the work was carefully done, and many of the corrections made were adopted in the Authorized Version.

What is altogether special about it is that Verses were introduced for the first time, and a short account of this important change will perhaps be acceptable. The present division into Chapters was made in the 13th Century by Cardinal Hugo de Sancto Claro, who, from being a Dominican Monk, was advanced to the

dignity of Cardinal. He was the first to make a Concordance of the whole Bible, setting a great number of the Monks of his Order to collect works.† He found it necessary, on this account, to divide the different books into sections for easy reference, the Psalms also being thus divided. Not that he by any means cut the Bible up into mere Concordance sections; a regard to the sense ruled the division; and though, in some cases, an improvement might be suggested, the work reflects great credit on his judgment, the recent Paragraph Bible being far from an advance on it.



ROBERT STEPHENS.

On publishing the Concordance, all who bought it divided their Bibles in the same way, and thus at last what the Jews had never done for the Old Testament was done for the whole Latin Bible. The Jews, however, had some sort of divisions, which were not adopted by Hugo, who used instead sub-divisions lettered A, B, C, D, &c. Rabbi Nathan, in making a Hebrew Concordance, about A.D. 1438, adopted the scheme of Chapters, retaining the Hebrew Verses, and Robert Stephens made a division of the New Testament into verses, for the sake of a Greek Concordance. So that, as the Jews borrowed the divisions into Chapters from the Christians, Christians borrowed that of Chapters

† Anthony of Padua, who died 1231, is also mentioned, and Stephen Langton.

into verses from the Jews. And thus they have helped each other to make the present Editions of the Bible more convenient for common use. The Genevan Bible was the first thus divided into verses, and the first in which the Roman letter was used.

R. Stephens did his work, according to his son, whilst on a journey from Paris to Lyons. He was converted to the Protestant faith in the course of his Biblical researches, and joined the Genevan Reformers, being admitted as a citizen there in 1556, and ending his days in the lovely Swiss City.†

The notes make the Genevan a strong Puritan Bible, and the fierce temper of the time has some very plain indications. In 2 Chron. 15, 16, King Asa is brought to task for only deposing his mother, as an idolater, instead of killing her. The locusts that come out of the smoke in Rev. ix. 3, are said to be "worldly Prelates, Archbishops, Bishops, Doctors, Masters and Bachelors of Arts," though this is omitted in later Editions. The note that specially irritated the High and Mighty Prince James was that on the midwives, in Exodus. "Their disobedience herein was lawful, but their dissembling evil." Perhaps also the author of the Book of Sports might not have liked the heading over the story of Herodias "The inconvenience of dancing."

Most of the notes, however, were able and expository,

† Those who wish to pursue the subject will find a long account of the whole matter in Prideaux's Connection, Part I. Book 5. A quarter of a century earlier, Pagninus, an Italian of the order of St. Dominic, had introduced some verses, and it was probably an improvement on his work that has become common. Pagninus was born at Lucca in 1466, and was illustrious for his skill in Oriental and sacred literature. He published a Hebrew Lexicon, and his work is quite different from Stephens', the first Chapter of St. Matthew having 49 verses instead of 25, and the second only 12 instead of 23. Michaelis supposes that Stephens was incited to his work simply by Pagninus, having two copies of his earlier work in 1556. He thinks he made his verse divisions when resting at the Inns on his way.

There were sections and chapters, no doubt, very early, the Codex Sinaiticus and the Alexandrian, for instance, dividing St. Matthew into 350 sections, as we have seen. These were called Ammonian, after Ammonius, a critic of the 3rd Century, who is understood to have introduced them.

and in 1649 an Edition of the Authorized Version was brought out with these Genevan notes.

A number of Questions and Answers on the use of God's Word are prefixed to the New Testament, amongst which there is the following, which may serve as a specimen:—

“How may I be assured that it is the Word of God which this book containeth?” Answer, “By the Majesty of God appearing in that plain and simple doctrine; by the pureness, uprightness, and holiness thereof; by the certainty of everything therein affirmed; by the success of all things according to it; by perpetual consent, which is to be seen in every part thereof; by the excellence of the matters uttered; but especially by the testimony of God's Spirit whereby it was written, Who moveth the hearts of those in whom it resteth, to consent unto the Word, and reverently to embrace it.” The Translators advise constant reading of two Chapters a day, and the committing to memory of portions, instancing Psalms 37, 51, and 139; Isaiah 53; John 17; Rom. 8; 1 Tim. 4.

The address was happily made to “the brethren of England, *Scotland and Ireland*, and the dedication was to Queen Elizabeth, but freed from the fulsome adulation too common, and still found in the dedication of our present Authorized Version.

CHAPTER XI

A PURITAN PRODUCTION

"In our island there arose a Puritanism which came forth as a real business of the heart, and has produced in the world very notable fruit. In some senses one may say it is the only phasis of Protestantism that ever got to the rank of being a Faith, a true heart-communion with Heaven, and of exhibiting itself in history as such; and history will have something to say about this Puritanism for some time to come."

CARLYLE.

The address to the Queen was quite in order, after the spirit she had already shown. It begins by showing how hard it is "to enterprise any worthy act, and that nothing is more difficult than "the building of the Lord's Temple, the House of God, the Church of Christ, whereof the Son of God is the head and perfection." It continues:—

"Considering, therefore, how many enemies there are, which by one means or other, as the adversaries of Judah and Benjamin went about to stay the buildings of that Temple, so labour to hinder the course of this building (whereof some are Papists, who under pretence of favouring God's Word, traitorously seek to erect idolatry and to destroy your Majesty; some are worldlings, who as Demas have forsaken Christ for the love of this world; others are ambitious prelates, who as Amaziah and Diotrephes can abide none but themselves; and as Demetrius many practice sedition to maintain their errors), we persuaded ourselves that there was no way so expedient and necessary for the preservation of the one and destruction of the other, as to present unto your Majesty the Holy Scriptures faithfully and plainly translated according to the languages wherein they were first written by the Holy Ghost. For the Word of God is an evident

token of God's love and our assurance of this defence, wheresoever it is obediently received: it is the trial of the spirits, as the Prophet saith. It is as a fire and hammer to break the stony hearts of them that resist God's mercies offered by the preaching of the same. Yea, it is sharper than any two-edged sword to examine the very thoughts and to judge the affections of the heart, and to discover whatsoever lieth under hypocrisy, and would be secret from the face of God and His Church. So that this must be the first foundation and groundwork, according whereunto the good stones of this building must be framed, and the evil tried out and rejected."

After pointing out that impediments must be removed, the kind of wisdom needful to the work, the necessary zeal and diligence, that reliance upon God is essential, and that without faith in Christ, and good works as the result of faith, the building cannot proceed, the address concludes:—

"For considering God's wonderful mercies toward you at all seasons, who hath pulled you out of the mouth of the lions, and how that from your youth you have been brought up in the Holy Scriptures, the hope of all men is so increased that they cannot but look that God should bring to pass some wonderful work by your grace to the universal comfort of His Church. Therefore, even above strength you must show yourself strong and bold in God's matters; and though Satan lay all his power and craft together to hurt and hinder the Lord's building: yet be you assured that God will fight from heaven against this great dragon, the ancient serpent which is called the devil and Satan, till He have accomplished the whole worke, and made His Church glorious to Himself without spot or wrinkle. For albeit all other kingdoms and monarchies, as the Babylonians, Persians, Grecians, and Romans have fallen and taken end: yet the Church of Christ even under the Cross hath from the beginning of the world been victorious, and shall be everlastingly. Truth it is, that some time

it seemeth to be shadowed with a cloud, or driven with a stormy persecution, yet suddenly the beams of Christ, the Sun of justice, shine and bring it to light and liberty. If for a time it lie covered with ashes, yet it is quickly kindled again by the wind of God's Spirit. Though it seem drowned in the sea, or parched and pined in the wilderness, yet God giveth ever good success, for He punished the enemies and delivereth His, nourisheth them, and still preserveth them under His wings. This Lord of lords and King of kings, who hath defended His, strengthen, comfort and preserve your Majesty, that you may be able to build up the ruins of God's house to His glory, the discharge of your conscience, and to the comfort of all them that love the coming of Christ Jesus our Lord."—*From Geneva, 10 April, 1560.*

In the address "To our Beloved," the method followed in the translation is described. The translators assert—

"This we may with good conscience protest, that we have in every point and word, according to the measure of that knowledge which it pleased Almighty God to give us, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness that we have by all means endeavoured to set forth the purity of the word and right sense of the Holy Ghost for the edifying of the brethren in faith and charity. Now, as we have chiefly observed the sense, and laboured always to restore it to all integrity, so have we most reverently kept the propriety of the words, considering that the Apostles, who spake and wrote to the Gentiles in the Greek tongue, rather constrained them to the lively phrase of the Hebrew, than enterprised far by mollifying their language to speak as the Gentiles did." †

The Queen, however, had only been on the throne about a year and a half, and in some respects was still feeling her way. When presented with an elegant

† Rev. E. Lovett, M.A.—THE PRINTED BIBLE.

Bible on her first progress through London, she kissed it, and said she would often read it. This presentation was a beautiful pageant, especially considering what kind of a Reign had just closed. At the upper end of Cheapside, an old man, with wings and a scythe, representing time, appeared leading a young girl, dressed in white silk, who represented truth. She presented the volume, and Strype well remarks that this incident showed as much how the citizens stood affected to religion as what hopes the kingdom entertained of the Queen's favour towards it. No doubt she did often read it, for we find her saying:—"I walk many many times in the pleasant fields of the Holy Scriptures, where I pluck up the goodliest herbs of sentences, and lay them up in the high seat of memory; that so, having tasted their sweetness, I may the less perceive the bitterness of this miserable life."

But at her Coronation, when there was to be a Prison-opening, and someone prayed her to set free four or five others who had long been shut up, meaning the Evangelists and St. Paul, she replied that it were better first to enquire of themselves whether they would be released or no. This kind of wit seems to have run in the blood, her father, Henry VIII., having tried and condemned Thomas Becket when he had been in his shrine for centuries.

There was no want of courage, however, on the part of the new Queen, and things were looked at in the most cool and matter-of-fact way. In her first year, when the Device for the alteration of religion was brought up, "What will happen," it is asked, "if this be done"? Answer, "The Bishop of Rome will be incensed, and will interdict the Realm." Then come references to the relations of the kingdom with France, and other countries. "What remedy"? is asked. Answer, "There is a short way for the Pope, for there is nothing to be feared from him but evil will, cursing, and practising."

It will not surprise us then that in the January of

the following year, a patent was given to John Bodley to print the Genevan Bible for seven years, a fine of forty shillings to be paid by anyone who should infringe his right. Every book, in any language, was required to be licensed either by Her Majesty or six of her Privy Councillors. Areopagitica was not written for nearly another century. Two Editions were accordingly printed, and a third being in course of preparation, Bodley applied, in 1565, for a renewal of the patent. But before this, Archbishop Parker had commenced what has always been called the "Bishops' Bible," and on Elizabeth's Secretary, Sir William Cecil, consulting him about it, he indeed graciously recommended the renewal, but coupled with it that no Edition should pass but by his "direction, consent, or advice," afterwards somewhat modified. This was too much for Bodley and his friends, and the Genevan Bible was printed over and over again without troubling about the extension of the License. Anderson says that it may have been on the strength of his expiring Patent that Bodley edged the book into England and Scotland, though no Edition was printed on English soil during Parker's life. The work came from abroad, as Tyndale's had done long before. The first Edition published on English soil did not appear till 1576, the "Bishops' Bible" having come out eight years earlier. The 1578 Edition has the Book of Common Prayer at the beginning, with *Priest* always changed into *Minister*, and omitting the Offices both for Baptism and Confirmation. Both parties of Translators, the Bishops and the Genevan, tried to get their Version of the Psalms accepted, and failed, that from the Great Bible keeping its place, endeared as it was through use. Many copies of this Genevan Bible, however, have the days to which the Psalms belong, in the handwriting of the period.

The Versions of Tyndale, Coverdale, and Cranmer were also republished, and Royal orders were to be found once more for every Church to be provided with a copy of God's Word, to be set up where the people

could come and read it. Inquiry was also to be made whether any Vicars discouraged any person from reading the Bible, whether in Latin or in English.

The Queen may be said indeed to have come to believe rather too much in the Bible, for she discouraged the preaching of sermons, saying once that three or four preachers were enough for a County, and adopting no remedy when some petitioners represented that half of the City Churches were without Ministers. Homilies were read, and she and many others preferred them for the "present distress," good preaching being so rare. T. Cromwell's Injunctions, in the previous Reign, had included that a Sermon be preached once a quarter! But the Queen issued an order that all having the care of souls should "to the uttermost of their wit, knowledge, and learning, four times a year, set forth that all usurped and Foreign power, having no Establishment or ground by the law of God, is for most just cause abolished."

The House of Commons once proposed to meet for prayer, and to hear a Sermon, but they omitted to ask leave of the Queen. They were rebuked by Her very much Majesty for their presumption, gave up their intention, and the Sermon was neither preached nor heard. In 1580, however, we find orders for the better increase of learning in the inferior Ministers, and for more diligent preaching and catechizing, it being then made a rule that every licensed Preacher was to preach yearly at least twelve Sermons.†

It seems natural for a strong Protestant Version like this Genevan Bible to have emanated from such a city. The Magistrates of Geneva ordered public Disputations to be held during the whole month of June, 1535, to which they invited Catholics and Protestants of all Countries. After this, the great Council of the City examined the results, and condemned the Romish Faith, this Inscription being put up in the Town Hall:—

† State Papers.—DOMESTIC

“In remembrance of the Divine goodness, which hath enabled us to shake off the yoke of anti-christ, and to recover liberty.” Calvin had nothing to do with this, as he came later. He was consenting and watching twenty years afterwards, when they burnt Servetus for heresy, however, and this new fierce spirit of liberty gendered to another kind of bondage, so that it has been said that if they set open the gates of the Convents, it was only to turn all society into a Convent. For upwards of two hundred years there was not a single musical instrument allowed in the City of Geneva. So slowly is the mean of wisdom and religion reached between the wild extremes. The Convents were converted to the use of the public, however, and “the injustice of a day became productive of a benefit which would last for ages.”

Certainly when we think of these things, we cannot be surprised at the odium which attached to the name of Puritan on the part of many. Shakespeare illustrates it in *Twelfth Night*, when he makes Sir Andrew Ague Cheek, speaking of Malvolio, say to Sir Toby Belch

Tell us something of him.

Maria. Marry, sir, sometimes he is a kind of Puritan.

Sir Andrew. Oh! if I thought that, I'd beat him like a dog.

Sir Toby. What! for being a Puritan? Thy exquisite reason, dear Knight?

Sir Andrew. I have no *exquisite* reason for it; but I have reason good enough.

In the same play this zealous Anti-Puritan exclaims:—

“An't be any way, it must be with valour, for policy I hate; I had as lief be a Brownist as a Politician.” The Brownists were specially disliked by all loose livers, and it must be acknowledged that Browne's career was a very unsatisfactory one.

CHAPTER XII

LAURENCE TOMSON

Cura Dei; Romæ pestis; mundi horror, et Orci
Pernicies; coeli fulmen ab arce tonans.

said of
(JOHN KNOX.)

THE GENEVAN BIBLE had an enormous sale and influence, and it was not easily superseded even by the Authorized Version. Mr. Hoare says there were 160 Editions between 1560 and the outbreak of the Civil War. The size was convenient; it was usually printed in the Roman letter, though not always; and the division of Chapters into Verses was liked. The notes were Calvinistic, but were generally free from the asperity found in Whittingham's earlier New Testament of 1577. It had similar notes in the Old Testament, but the apocrypha was very slenderly furnished with them. It had a number of woodcuts, and convenient Maps and Tables. Perhaps the woodcuts were partly from the French Bible of A. Davodeau, published at Geneva earlier in the same year. French and English Bibles being produced together, no doubt there was an "entente cordiale."

As for this earlier New Testament of Whittingham's, it was published by Conrad Badius in 1557, at Geneva, and is to be found in Bagster's Hexapla, as we have said, though it scarcely should be. The Editor is careful to inform the reader that it is not a new Translation, but a Revision of the others. It was well printed and had the verse-divisions for the first time, and the use of italics for words not found in the original

tongues. It specified Pope Boniface VIII. as the representative of the Beast which had two horns. Also in Rev. 16, 2 the note is:—

“This was like the Sixth Plague of Egypt, which was sores and boils, or pocks, and this reigneth commonly among Canons, Monks, Friars, Nuns, Priests, and such filthy vermin which bear the mark of the Beast.”

This was certainly too strong, and in Laurence Tomson's Version, it is missing, though his influence is still more Calvinistic. Tomson was Professor of Hebrew at Geneva, and was of a Northamptonshire family. He was at Magdalen College, Oxford, and afterwards travelled in Sweden, Denmark, Russia, Germany, Italy, and France. He was much employed by Walsingham, Secretary to Queen Elizabeth, being acquainted with many languages, with Theology, and with Civil and Municipal Law. According to his tablet in Chertsey Church, where he lies buried, he was distinguished for “the sharpness of his wit, his skill in controversy, the suavity and eloquence of his discourse, and the exercise of all virtue and piety.”

It is a popular error that Tomson published a revised Genevan Translation. The Text of his Bible is usually the 1560 Edition, but what he did was to add a Translation of the notes by Beza and Camerarius, Summaries, Expositions, and Marginal references. The arguments preceding the Gospels and the Acts of the Apostles are omitted, though expressly mentioned in the Title. Beza's influence was very great at this time, and Tomson's work represents its fullest measure. He made his own mark on the Version, however, and in his anxiety to express the force of the Greek article, he often renders it *that* or *this*, which sometimes becomes absurd, as in 1 John 5. 12:—

“He that hath that Son hath that life; and he that hath not that Son of God hath not that life.”

One brave little note may be mentioned, as affording a contrast to many prolixities of later days. On 1 Cor. 11, 10: “Therefore ought the woman to have

power on her head, because of the angels," the note is "What this meaneth I do not understand."

With regard to the Revelation of St. John a remarkable change took place in these Versions. In the early years of Elizabeth's Reign, the object was to conciliate the Romanists and waverers, and the marginal notes were often on this principle both in Tomson's and the Bishops' Bibles. At first Tomson prefaced the Revelation with an apology for the absence of notes, and till 1598 there were scarcely any. But in 1592 Francis Junius, D.D., published his Commentary on this mystical book, which was reprinted in 1594, in 1596, and in the following Century. Here was what would suit the hottest of the Puritans, and much of it came to be afterwards incorporated in Tomson's Bibles. The notes occupy by far the largest portion of nearly every page, and are a perfect contrast to the few and slight ones for which an apology had been made. From the 9th Chapter to the end they are a sustained invective against the Popes of Rome from Gregory VII. of the 11th Century, to Alexander VI. of the 15th. Thus the five months or 150 days of Chapter 9. 5, are counted from Gregory VII., "that monstrous necromancer, who made Rodolph, the Swede, Emperor, instead of Henry IV., down to Gregory IX., who was the author of the Decretals, which are snares to catch souls withal." The 1260 days of Chapter 11 are made to fit exactly into the period from the Crucifixion to the commencement of the Poppedom of Boniface VIII., this Pope being the object of the writer's special abomination. In the 6th verse of the 14th Chapter the angel represents the faithful from Cassiodorus to Wyclif. The thousand years during which Satan is kept bound in Chapter 20, are counted from the 36th year, the Passion of the Saviour, when the Jewish Church was overthrown. The thousandth year falls precisely on the times of Hildebrand, Gregory VII. In this section again we have the awkward magnifying of the Greek article, resulting in:—

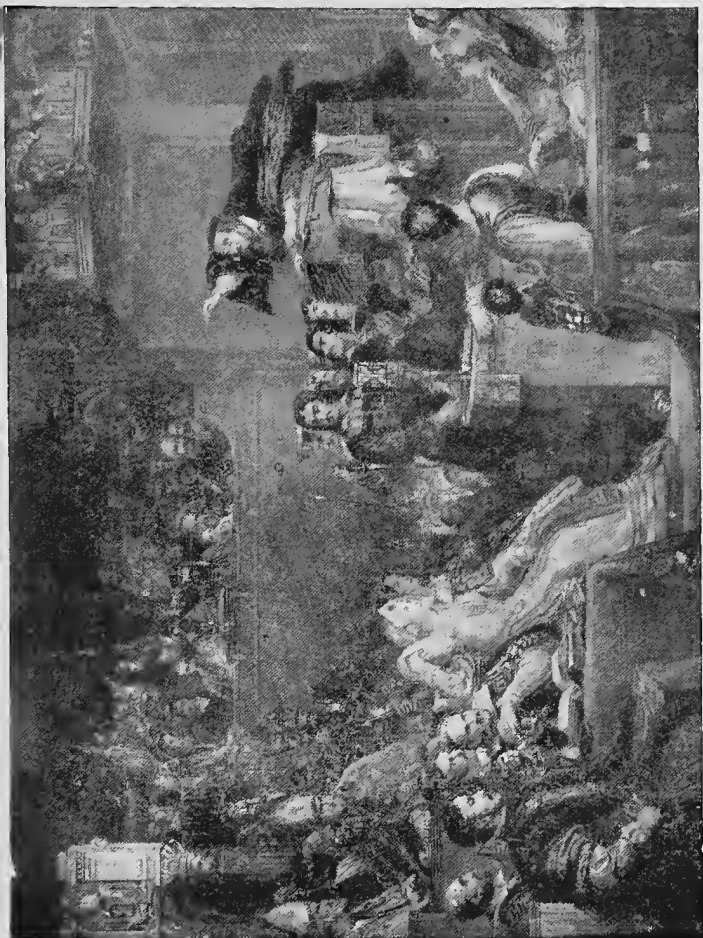
“I am that roote and that offspring of David, and that bright and morning star.”

In Scotland the Genevan Bible came to have immense influence. There, as early as 19th March, 1542, an Act was passed, during the Government of the Regent Arran, making it lawful to read the Scriptures in the Vulgar tongue, notwithstanding the protest of the Bishop of Glasgow, who was then Chancellor of Scotland. In 1576 the Genevan Version was printed at Thomas Bassandyne's reprobated Press. It copied the second Edition, published in 1561, and was sold at £4 13s. 4d., the printing office being nearly opposite John Knox's house. In this the reader is informed that from the Creation of Adam to the Birth of Christ is said to have been 3,974 years, six months, and ten days! Multitudes of others were issued later on, and at a much cheaper price, and many of these Scotch Editions are more ambitious of sculpture and other ornaments than one would expect. Of course the Genevan was the first Bible printed in Scotland, but Bassandyne died before the completion of the work, which was taken over by Alexander Arbuthnot. Commenced in 1576, it was issued in 1579 under the sanction of the General Assembly of the Church of Scotland, with a Dedication to James VI.

Lord Peckover has a copy of this early Scotch Bible, which he has allowed me to examine. The Title is:

“The Bible and Holy Scriptures contained in the Olde and Newe Testament, Edinburgh. Alexander Arbuthnot, Kirk of Field, 1579.”

There is much that is noteworthy in the preliminary matter, and when once the Bible became a familiar book in Scotland, Romanism had little chance. The fervour and courage of Knox swept all before them, and Carlyle claims for him that he was the “chief priest and founder of the Faith that became Scotland's, new England's, Oliver Cromwell's—that is of Puritanism.” In his *Hero-Worship*, Carlyle contrasts the Protestantism of Luther's own country with the mighty



KNOX PREACHING BEFORE THE LORDS OF THE CONGREGATION.
(SIR D. WUKIE, R.A.)

force which it became in Scotland, England, and America.

“Puritanism was despicable, laughable, only when the Pilgrim Fathers clubbed their small means together to hire the little ship *Mayflower*, but nobody can manage to laugh at it now. Puritanism has got weapons and sinews; it has fire arms, war-navies; it has cunning in its ten fingers, strength in its right arm; it can steer ships, fell forests, remove mountains; it is one of the strongest things under this sun at present.”

Certainly Knox did a mighty work for both parts of this Island, and Dr. Lorimer has vindicated him from the charge of unnecessary harshness in his monograph. (H. S. King, 1875.)

The Apocrypha kept its position until the last folio Edition issued in 1644. In this there is, in its place, an address from the Synod of Dort ordering its omission. In 1643 the Westminster Divines had also excluded it, equally with tradition. The same year, Dr. Lightfoot, preaching before the House of Commons, in St. Margaret's, Westminster, spoke of it as “the wretched Apocrypha, a patchery of human inventions which divorced the end of the law from the beginning of the Gospel.” Coverdale's Version was the first printed in English, but he said “these books are not judged among the doctors to be of like reputation with the other Scripture.” In Matthew's Bible also there is a protest against their being looked on as Canonical. The Jews never admitted these books into the Canon, and it was one of the fatal mistakes of the Romanists to include them in Scripture, anathematizing all who did not receive these “entire books with all their parts as sacred and canonical.” Nevertheless it was a beautiful text from them that Queen Victoria put on Prince Albert's Memorial at Balmoral:—“He being made perfect in a short time fulfilled a long time; for his soul pleased the Lord; therefore hastened He to take him away from among the wicked.”

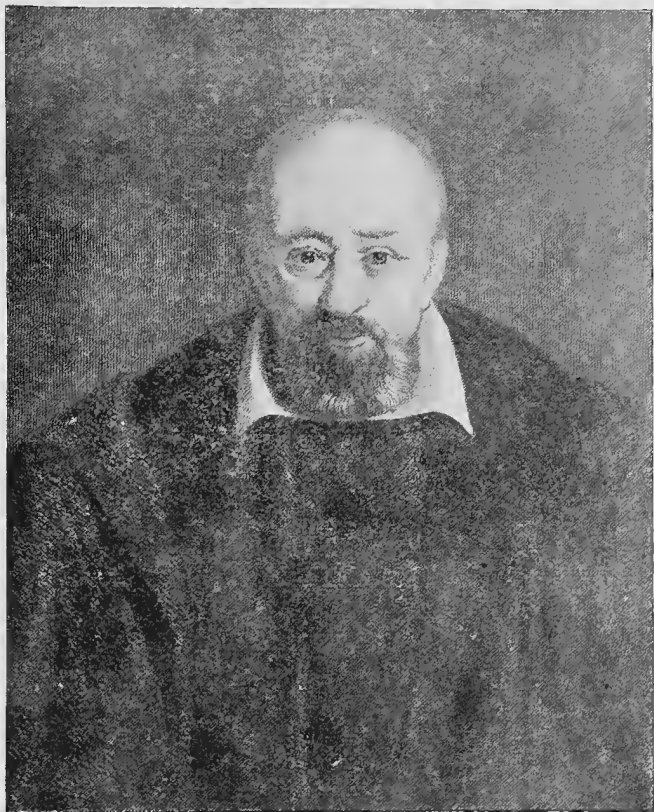
Perhaps, before closing this Chapter, a few words



JOHN KNOX ADMINISTERING THE SACRAMENT.
FROM AN UNFINISHED PAINTING BY SIR D. WILKIE, R.A., IN THE COLLECTION OF JOHN CLOW,
ESQ., LIVERPOOL.

should be given to George Buchanan's Psalter, published in 1564, and extraordinary for its freeness. "Ye mad dogs, why do ye attack me in vain!" is its style. "The fool hath said in his heart," &c., comes out—"The filthy crowd, polluted in their minds with a poison of opinions, and in their bodies with the dregs of wickedness, whilst they desire to hold a veil before their madness, imagine that all human affairs are carried backward and forward by the will of chance!" Buchanan went into Portugal in 1547, as Classical Master in the new University of Coimbra. In 1548, however, the head of the establishment dying, he was put into the Inquisition, whence, after a year and a half, he was sent to a Monastery. Here he was ordered to translate the Psalms into Latin Verse, as a penance, before he was allowed to depart. He returned to Scotland, and became Classical Tutor to Queen Mary, but her conduct afterwards produced a complete alienation between Tutor and pupil. Then he was appointed tutor to the young king, afterwards James I. of England, when he was only four years old. He was a severe one, and long after he had ascended the throne of England, James professed his terror at the sight of one of his courtiers because he reminded him of his former pedagogue. A Tract in which he laid down the principles of Constitutional government, as now generally accepted, had the honour of being burnt in 1684, by the University of Oxford, in common with Milton's political Tracts. Buchanan was a great Latin scholar, and his satires on the monastic life accomplished for Scotland much the same services as Erasmus had rendered Germany.

The Genevan Bible has often been called the Breeches Bible, from the rendering in Genesis 3. 7, though in this it follows Wyclif's. It was also called the Whig-Bible, from Matt. 5. 9 being mistranslated "Blessed are the place-makers." There were abundant mistakes in these early Bibles, especially in those printed abroad. All the engravings at first were taken



GEORGE BUCHANAN.

(IN THE POSSESSION OF THE ROYAL SOCIETY, PAINTED BY F. POURBUS).

from the French Translation published contemporaneously, and the first two in Ezekiel show their French origin, French words creeping in, such as *midi*. The design of those who promoted the Genevan—Tomson's was to beat the pure Genevans out of the field, and to a certain extent they succeeded. The Authorized Version had a difficult task to supersede these popular and often-printed volumes, and the notes were virtually re-published as late as 1810.



A BIT OF KILLEARN WITH BUCHANAN'S MONUMENT.

The Genevan Bible came out at the same time as the first list of prohibited books put forth by the dying hand of Paul IV. His "Index" of such includes all Bibles in modern languages, enumerating 48 Editions. This was in 1559, the Index having been in existence then about sixteen years. This Bible-prohibitor died in Elizabeth's second year, and "Hell was let loose." He had been so severe, and established a terrible new manner of the Inquisition. The people cursed his name, smashed his statue in the Capitol, dragged the head of it through the filthiest places for three days, and then flung it into the Tiber.

Did ever three books, of such importance, come out together as the Genevan Bible, Foxe's Book of Martyrs, and Jewel's Apology? They all saw the light in the first years of Elizabeth's reign, and shortly afterwards the Book of Martyrs was ordered by Convocation as a hand-book for the Archbishops, Bishops, and Archdeacons. But it has been a people's book still more, the largest and fullest ever written. The Genevan Bible was approved by Parker, though he soon set to work on his "Bishops' Bible," to which we now turn. "It should nothing hinder, but rather do much good, to have diversity of translations and readings," he said. As for Jewel's Apology for the Church of England, it became a Classic at once against the pretensions of the Church of Rome, and so remains to this day.

Not only three great books, however, but a mighty literature was coming fast, now that the homely and inexpensive Genevan Bibles got into the homes of the people. Arber sums it up ably in his Introduction to the Martin-Mar-Prelate Tracts, of which he says that there was neither blasphemy nor treason to be found in them, and they helped to save England from a perpetual tyranny:—

"After the Reformation came the first labors of a literary infancy; translations, compilations, abridgments. Then, with some checks, came mental adolescence; the dawn and glow of imagination revelling in fancy and love, in drama and allegory, in madrigal and sonnet. Then the dry light of an intellectual manhood, reaching forward in its breadth and strength to all the questions of which the nature of man can have any cognizance, from the roots of human society to the heights of Heavenly contemplation. Tyndale's Translation of the New Testament in 1526 was the beginning of all this."

CHAPTER XIII

THE BISHOPS' BIBLE

Sed sat cito, si sat bene.

“ Yet though she found the Realm infected much
With superstition and abuses, such
As in all human judgment could not be
Reformed without domestic mutiny,
And great hostility from Spain and France,
Yet she, undaunted, bravely did advance
Christ's glorious ensign, maugre all the fears
Of dangers which appeared, and for ten years
She swayed the sceptre with a lady's hand;
Not urging any Romist in the land
By sharp edicts the Temple to frequent
Or to partake the holy Sacrament.”

A chapter of Pearle,
Composed by the noble Lady DIANA PRIMBOSE. Harleian MSS.,
Vol. 10.

WHATEVER prejudice may arise against the name of Elizabeth, on account both of some acts of her reign, and some portions of her private conduct, her services to the cause of true religion will be more and more appreciated as the history of her turbulent times is examined. Most of her difficulties were more or less nearly connected with her decided attachment to a broad and enlightened Protestantism. But that attachment was sincere, as Creighton has lately shown, and long before her death, she saw it firmly established throughout the Realm, and respected by Europe. An old historian has said:—

“The situation of England in Elizabeth's time resembled that of a Town powerfully besieged without, and exposed to treachery and sedition within. But that a Town, in such circumstances, should defend itself, and force the enemy to raise the siege, hardly falls within the bounds of probability; and that this should happen, and that the inhabitants should feel



QUEEN ELIZABETH

FROM THE ORIGINAL OF ZUCCHERO IN THE COLLECTION OF THE
MARQUIS OF SALISBURY.

none of the inconveniences of a long and obstinate siege; nay, that they should grow opulent during the continuance of it, and find themselves at last better able to offend the enemy than they were at first to defend the walls, seems an adventure of some extravagant romance. Yet this contains a true image of this reign." †

Lord Bacon partly explains this when he says that she was wise enough to know that the supreme Head of such a government owes a supreme service to the whole. What a mercy that she was spared through all the vile plottings, and that Mary was not succeeded by another Romanist, as bitter and murderous as herself. Probably only the death of Gardiner saved her. He used to say it was vain to strike at the branches whilst the root of all heretics remained. Fuller says she was going to be brought to the shambles when the seasonable death of the butcher saved the sheep alive. Let Philip have full credit for having stood by her also; he needs it.

But, however great a debt true religion may owe to Elizabeth, the Bishop's Bible, as it came to be commonly called, was not undertaken at her suggestion. Archbishop Parker was the man who commenced and carried out what Cranmer had attempted in vain, a revision of the Word of God by a good number of the most competent scholars of the time. It was awkward to have so many versions of the same thing, and no doubt many would suggest such a Revision. Bishop Cox did, in a letter to Cecil, January 19th, 1562, and again on 3rd May, 1564, he urged that one uniform translation should be used. The Genevan especially was not likely to be much in favor with Bishops, and its Calvinism was much too strong for Parker. There is Antinomian teaching also, as in Deuteronomy 6. 18, "and thou shall do that which is right and good in the sight of the Lord." This is plain enough to the ordinary reader, but the Genevan note is, "Here He

† *Universal Magazine*, 1751.

condemneth all man's good intentions." Zwinglian and Calvinistic opinions had been largely fused in the Consensus Tigurinus of August, 1549, and most of the Bishops were in sympathy with it, but the Genevan Bible paid too little respect to those in authority.

The Bishops were mostly new men, but there were plenty of good scholars amongst them. Those of the late Reign, much to the honor of their consistency, all resigned their Sees, on Protestantism being once more established, except Kitchin, of Llandaff.† Their places were filled in many cases, by men who had narrowly escaped the Marian persecutions, and the change must have been great. Amongst these Parker was chosen to occupy the highest place, and the appointment well accorded with his character. He had joined the party of the Reformers at Cambridge, but at the same time gave himself up to a close reading of the Fathers. In consequence, though still a Reformer, he saw much in Luther that "gave him pause," and maintained an independent judgment. In the same way, he disliked the intolerance of many of the Marian exiles, when they returned to England. So some called him *Matthew meal mouth*, and a linsey wolsey Bishop. He had been Chaplain to Queen Anne Boleyn, of whom he always spoke with respect, and who commended Elizabeth to his care. After her death, Henry VIII. made him one of his own Chaplains, which he continued to be for about ten years, subsequently to which he was elected Master of Corpus Christi College, Cambridge, and Vice-Chancellor of the University. In Edward VI.'s Reign he was nominated to the Deanery of Lincoln, but losing everything under Queen Mary, he was obliged to live concealed, changing his residence frequently. When he was despoiled of all his preferments, he said:—

† Although the Bishops merit praise for their consistency, out of nearly ten thousand beneficed Clergy, a comparatively few resigned their preferments. Birt has lately shown, however, that there is little reliance to be placed on Southey's statement that there were only 177.



DR. MATTHEW PARKER, ARCHBISHOP OF CANTERBURY.

“ After this I lived as a private individual, so happy before God in my conscience, and so far from being ashamed or dejected, that the delightful literary leisure to which the good Providence of God recalled me, yielded me much greater and more solid enjoyments than my former busy and dangerous life had ever afforded me.”

He had been Vicar of Landbeach, near Cambridge, and as he was so fond of the latter, we can imagine him in seclusion there a good deal. On one occasion he was compelled to flee by night, and fell from his horse, sustaining serious injury. He had sided with Lady Jane Grey, and was one of a small party who supped with Northumberland as he passed through Cambridge. So he was obnoxious in Mary's Reign, and his marriage would have been quite sufficient to thrust him out of his preferments under the new Papal Regime. To his wife he was deeply attached, and when he lost her in 1570, there followed a long period of depression, from which he was only roused by the massacre of St. Bartholomew—August, 1572. He regarded Mary, Queen of Scots, as at the bottom of this horror, and openly counselled her execution. He united bravery with modesty, and during Ket's Norfolk Rebellion, he preached to the rebels on the madness of their proceedings, at the risk of his life. His literary productions are not inconsiderable, and as Inett says, if he did not write the *Antiquitates Britannicæ*, he rescued many noble monuments of antiquity from destruction. The most valuable of these are still to be found in his old College Library at Cambridge—Corpus Christi, or Benet. The Saxon Manuscripts there are priceless, and are kept with the greatest care, according to his will. He collected them so as to prove that the old religion in the Country was practically identical with Protestantism, and that the typical Romanist doctrines were modern heresies.

When the Primacy was mentioned to him, he pleaded many excuses, and wished a humbler sphere. But he prayed that the choice might not light on either an

arrogant man, nor a fainthearted, nor a covetous one. The first, he said, would sit in his own light, and discourage others; the second would be too weak to commune with the adversaries, who were many, and would be the stouter on his pusillanimity; and the third would not be worth his bread. Wisely then did the Queen resolve to admit of no excuse from him, and amongst those who assisted at his Consecration we find once more "good Father Coverdale." For a long time a stupid and malicious tale of his having been consecrated at the Nag's Head in Cheapside was believed. It was not invented until long after the event; was contradicted at once by the old Earl of Nottingham, who was present; and is completely disposed of in a little volume by T. Brett, LL.D., "the Fable of the Nag's Head refuted." 1718. Hook will scarcely condescend to deal with it, but does so in an Appendix. It reflects disgrace on some modern Romanists that they have persevered in propagating the falsehood. The Ceremony was at Bow Church, four Bishops assisting who had been consecrated in either Henry VIII's or Edward VI's time. In the brief account of his life, drawn up by himself, and published by the Parker Society, he says, 17th December, 1559:

"I was consecrated Archbishop of Canterbury. Alas, alas! O Lord God, for what times hast Thou kept me. Now have I come into deep waters, and the flood hath overwhelmed me."

However false the Nag's Head fabrication was, it is quite true that the three Bishops originally appointed refused to act—Tunstall, Browne, and Poole. Great difficulties were inevitable at such a time, many of the Reformers scouting the theory of Episcopal Succession, and the Romanists feeling that the breach could not be repaired. Elizabeth would not receive any Papal Nuncio, or send representatives to the Council of Trent. No doubt Parker was honest in his refusal of the Archbishopric, saying that all he wanted was his own beloved Benet College, and twenty nobles a year. Kennedy, in his valuable recent Life, says that in this

refusal he may reverently be placed with Moses, Isaiah, and Jeremiah.

The Archbishop gives as the chief reason for commencing this new Translation the mistakes that were continually being discovered in the earlier ones, as well as their general scarcity. "The copies of the former Translation," he says, "are so wasted that very many Churches want Bibles, and they are so faultily printed."

No complete Bible had been published in England since the Summer of 1553. There was only one Edition in a portable form, that of R. Redman in 1540. This was the Matthews' Bible, and was in five parts or volumes. Probably few of the Cranmer Bibles in the Churches survived Queen Mary's Reign. They were certainly removed, and probably destroyed. But all through Edward VI's Reign the Country had been deluged with small Editions of the New Testament, mostly in Tyndale's Version. More than 30 Editions had been printed before the end of his Reign, at least half representing it. With their strong Protestant notes, they had greatly aided the Reformation. The Great Bible and Cranmer's had no notes, though numerous "hands" referring to such. Perhaps these notes were written, but they never appeared.

As to the printer's errors, of course printing was still a new art, and they were abundant in all the old Bibles, especially those printed in Holland. Now therefore that Parker could carry out his wishes, and had around him many scholars and ripe ones, he divided the work amongst them, and in the year 1563 it was begun. The arrangement was for each reviser to work at his own portion at home, adding short marginal notes for the illustration and correction of the Text. Then the whole was to be sent to Parker, and he was to add a final review, and see to the printing and publishing. Each one was to subscribe his initials at the end, that they might be more diligent "as answerable for their doings," and there seems to have been little difficulty in securing the co-operation of those who were in high

places, though at such a time there would be abundant occupation for them in other ways. Parker worked with the workmen, his portion being Genesis and Exodus, Matthew and Mark, and St. Paul's Epistles from 2 Corinthians to Hebrews.

CHAPTER XIV

ALLEY, DAVIES, AND, BECON

“The Puritan did not stop to think; he recognized God in his soul, and acted.”

WENDELL PHILLIPS.

The following list of the revisers of the different books of the Bible is enclosed in a letter to Cecil, dated Oct. 5, 1568, preserved in the State Paper Office :

The Sum of the Scripture.		
The Table of Christ's line.		
The Argument of the Scriptures.	}	M. Cant. [abp. Parker.]
The first Preface to the whole Bible.		
The Preface into the Psalter.		
The Preface into the New Testament.		
Genesis.	}	M. Cant. [abp. Parker.]
Exodus.		
Leviticus.	}	Cantuariæ. [Andrew Pierson, prebend?]
Numerus.		
Deuteronium.		W. Exon. [bp. Alley.]
Josuaë.	}	R. Meneven. [bp. Davies.]
Judicum.		
Ruth.		
Regum, 1, 2.		
Regum, 3, 4.	}	Ed. Wigorn. [bp. Sandys.]
Paralipomenon, 1, 2		
Job.	}	Cantuariæ. [Andrew Pierson, prebend?]
Proverbia.		
Ecclesiastes.	}	Cantabrigiæ. [Andrew Perne, canon of Ely.]
Cantica.		
Ecclesiasticus.	}	J. Norvic. [bp. Parkhurst.]
Susanna.		
Baruc.		
Maccabeorum.		

Esdras.	}	W. Cicestren. [bp. Barlow.]
Judith.		
Tobias.		
Sapientia.		
Esaias.	}	R. Winton. [bp. Horne.]
Hieremias.		
Lamentationes.		
Ezechiel.	}	J. Lich. and Covent. [bp. Bentham.]
Daniel.		
Prophetæ minores.		Ed. London. [bp. Grindal.]
Matthæus.	}	M. Cant. [abp. Parker.]
Marcus.		
Lucas.	}	Ed. Peterb. [bp. Scambler.]
Johannes.		
Ad Romanos.	}	R. Eliensis [bp. Cox.]
Acta Apostolorum.		
1 Epistola Corin.		D. Westmon. [Gabriel Goodman, dean.]
2 Epistola Corin.	}	M. Cant. [abp. Parker.]
Ad Galatas		
Ad Ephesios.		
Ad Phillippenses.		
Ad Collossenses.		
Ad Thessalon.		
Ad Timotheum.		
Ad Titum.		
Ad Philemon.		
Ad Hebræos.	}	N. Lincoln. [bp. Bullingham.]
Epistolæ Canonicæ.		
Apocalipsis.		

The initials, which, at the archbishop's suggestion, were placed at the ends of the books, that the revisers "might be the more diligent as answerable for their doings," do not agree with this list. The initials occur as follows: At the end of—

The Pentateuch, W. E. W. Exon. William Alley, bp. of Exeter.
 2 Samuel, R. M. R. Meneven. Richard Davies, bp. of St. David's.
 2 Chronicles, E. W. E. Wigornen. Edwyn Sandys, bp. of Worcester.
 Job, A. P. C. Andrew Pearson, canon of Canterbury
 Psalms, T. B. Thomas Becon [?].

Proverbs, A. P. C. Andrew Pearson, canon of Canterbury.
 The Song of Solomon, A. P. E. Andrew Perne, canon of Ely.
 Lamentations, R. W. R. Winton. Robert Horne, bp. of
 Winchester.
 Daniel, T. C. L. Thomas Cole, bp. of Lichfield and Coventry.
 Malachi, E. L. E. Londin. Edmund Grindal, bp. of London.
 2 Maccabees, J. N. J. Norvic. John Parkhurst, bp. of Norwich.
 Acts, R. E. R. Elien. Richard Cox, bp. of Ely.
 Romans, R. E. R. Elien. Richard Cox, bp. of Ely.
 1 Corinthians, G. G. Gabriel Goodman, dean of Westminster.

Surely it is well that English people should know something of the men who gave Queen Elizabeth her Bible, in that momentous period when, for the first time, the nation was becoming predominantly Protestant. Horace speaks of many who could not expect anything else—"In endless night they sleep, unwept, unknown," but these were men who rendered an imperishable service, and as we briefly review their histories, we realize the life and complexion of the period. Many of them took a leading part in shaping its events, and scholarship went well with public action.

William Alley, S.T.P., D.D., Bishop of Exeter, was born at Wycombe about 1510, and went to Eton and King's College, Cambridge. He graduated there in 1533, but then removed to Oxford. Afterwards he married and had a benefice, and he was also a Prebendary of St. Paul's Cathedral. In the Marian days, as Queen Mary's Reign was called, he did not go abroad, but travelled from place to place in the North of England, and "sometimes by practising of physic, and sometimes by teaching of scholars, he picked up a poore living for himself and his wife, and so continued, being not known to have been a priest, during all Queen Mary's time." So John Vowell tells us, whose narrative is our principal authority.† It was hard times at home therefore, and dangerous, no doubt, for Protestants who dared to stay.

Early in the reign of Elizabeth he became Divinity reader at St. Paul's, and admirably performed the

†Catalog of the Bishops of Exeter, 1584.

duties of his office, so that he was made Prebendary in 1559, and promoted to the See of Exeter in the following year, succeeding the deprived Turberville. As it was so poor, however, he had the royal assent to hold other preferments for a limited period. Oxford gave him the D.D., and the Queen had a great respect for him, sending him yearly a silver cup for a new year's gift. He was a "preaching prelate," and very indefatigable. Vowell says he was "loth to offend, readie to forgive, void of malice, full of love, bountiful in hospitalitie, liberal to the poore, faithful to his freend, and courteous to all men. Onely he was somewhat credulous, which he did oftentimes blame in himselfe. In his latter time, he waxed somewhat grosse, and his bodie full of humors, which did abate much of his wonted exercises."

Before this abatement, however, he published, besides other works, such as a Hebrew grammar, a collection of sermons, which he called "The poor man's library," though its first title is a Greek word, which would not be very likely to appeal to them.

It was printed by J. Day, in 1565, and is a large folio volume which would cost the poor man a good deal. It is full of all sorts of Biblical and general information, and I have spent part of an afternoon on it profitably, though possibly it has been untouched for centuries. These printers were fond of their little puns, and Day's motto was the sunrise, inscribed "Arise, for it is day."

Alley diminished the number of Canons at Exeter from 24 to 9, owing to the impoverished state of the finances. Hooker, who knew the Bishop well, commends his affability of manners, regularity of life, and singular learning, adding that "his library was replenished with all the best sort of writers, which most gladly he would impart and make open to every good scholar and student whose company and conference he did most desire and embrace."

He was Bishop nearly ten years, dying on 15 April, 1570, aged 60, and was buried in the Choir of his

Cathedral, where there is a suitable epitaph. Further notices of him may be found in the "Lives of the Bishops of Exeter," by G. Oliver, D.D., published in 1861.

R. M. stands for *Richard Menevensis*, Dr. Richard Davies, successively Bishop of St. David's and St. Asaph. He was one of the Refugees in Queen Mary's reign, and on his return had a great deal to do with the publication of the Welsh Bible. When we remember that Wales originated the British and Foreign Bible Society, a short account of this may not be unacceptable, as given by Dr. Llewellyn. He tells us in his "Historical account of the Welsh Bible" that a manuscript translation of the New Testament into Welsh existed in the middle of the reign of Henry VIII, and suggests that it may possibly have been the work of Tyndale. Detached portions were also printed for the Welsh Service-book in Edward VI.'s reign, and a small work, containing the Epistles and Gospels for the Communion, in 1551, by W. Salesbury, a native of Denbighshire, and very eminent for his learning and piety. This was the total effect of the Reformation till Elizabeth came to the Throne. In her 5th year an Act was passed for translating the Bible and Service-book into Welsh. But there was a rather important omission; it was not said who was to pay. The four Welsh Bishops and the Bishop of Hereford were to be fined £200, if it was not done, and it was to be furnished by 1st March, 1566. It was not done, however, for 20 years, but meantime the New Testament was completed by private zeal and liberality. Those who prepared it were Dr. Richard Davies; Thomas Hewet, Precentor of St. David's, nominated for the Bishopric of Bangor, but not appointed because he was a Welshman; William Salesbury, already referred to; and one or two others.

Afterwards Dr. William Morgan, Vicar of Llanrhaidr, translated the whole Bible, assisted by several whose names he gives, including the Bishops

of St. Asaph and Bangor. His chief helper, however, was Dr. Gabriel Goodman, the Dean of Westminster, with whom he lived for a year. The translator, as a reward for his services, was advanced successively to the Sees of Llandaff and St. Asaph, in which last station he died. "Thus," says Mr. Newcome, "if the name of Morgan be the disgrace and calamity of the British Church, this more modern Pelagius is its honour and blessing." †

The translation of the New Testament in Morgan's Bible is only a corrected Edition of that published twenty years earlier by Davies and his friends. A revision of the whole was accomplished in 1620, by Bishop Richard Parry, which is much the same as that now in use. Morgan's Bible was published in the memorable year of the Spanish Armada, by C. and R. Barker.

Whether T. B. at the end of the Psalms is Bentham or Becon is doubtful, and they were both notable men. Anderson inclines to Bentham, who became Bishop of Lichfield and Coventry. He was born at Sherburn, Yorkshire, in 1513, and was admitted perpetual Fellow of Magdalen College, Oxford, 1546, being specially known for his knowledge of Hebrew. In spite of its being perpetual, however, he was turned out of his Fellowship on the accession of Queen Mary for what they were pleased to call "his forward and malapert zeal against the Catholic religion." Certainly he shook the censer out of the Priest's hand in the Chapel Choir. He went to Zurich and Basle at first, but was recalled to London, and preached in secret for the rest of Queen Mary's reign. So the Protestant party was held together, and waited, Bentham being their Superintendent. At the last of the Smithfield Martyrdoms it was ordered that none should speak to or encourage the sufferers. Amongst them was Roger Holland, for whom some people of distinction had pleaded, but he stood firmly to his confession of Christ,

† "Memoir of Gabriel Goodman, D.D., by REV. R. NEWCOME, M.A.

and Bonner would not remit the sentence. When he and six others appeared, Bentham, in spite of edicts and at the peril of his life, turned to the vast crowd, and exclaimed:—"We know that they are the people of God, and therefore we cannot but choose to wish well to them, and say 'God strengthen them.'"



BECON.

loud response, like the sound of many waters, came from the multitude, and rushing forward, a number embraced their brethren before they were made fast to the stake. After this, there was no fire lit again in Smithfield during Queen Mary's reign.

He was sure to be promoted, and became Bishop of Lichfield soon after Elizabeth's accession. He was

then in his 46th year, and in 1565 he became D.D., being in great repute for learning. He died in 1579.

If the Psalms found a translator in Becon, however, it was perfectly natural, as he had been Chaplain to Cranmer, and also to the Protector Somerset. He was born in Norfolk in 1512, and went to St. John's College, Cambridge, where he became a diligent hearer of Latimer, and quotes a saying which had passed into a proverb:—"When Master Stafford read, and Master Latimer preached, then was Cambridge blessed."

In 1538 he was ordained, but he injured his health by over study, speaking once of "mine so grievous and troublous sickness." He had a pseudonym—Theodore Basil—but this did not hinder his being "presented" in 1541, and made to recant at Paul's Cross, revoke his doctrine, and burn his books, along with Robert Wisdom. His offence was writing against the Romanist's "images, chastity, and satisfactions." Once more he abjured, in 1543.

He then went to the Peak of Derbyshire, meaning to support himself by pupils. He found valuable friends in the Marquis of Dorset, and Aylmer, afterwards Bishop of London. His pen was busy during this fugitive period, and his "governance of virtue" was written in the "bloody, boisterous, burning time, when the reading of the Holy Bible, the Word of our soul's health, was forbidden the poor lay people."

With Edward VI. better fortune came. He became Rector of St. Stephen's, Walbrook, and for a time lectured on Divinity at Oxford. This was the time also when he became Chaplain to Cranmer, and one of the six preachers at Canterbury Cathedral, and a very favourite one. What was most notable, however, was his being Chaplain to the Protector, Somerset. During the Duke's imprisonment in 1549, daily prayers were offered for him by his household, and when he was liberated, a form of thanksgiving was "gathered and set forth by Thomas Becon, Minister there."

Edward VI. died 6th July, 1553, and Becon was at once committed to the Tower as a "seditious preacher"

—16th August. He was kept there till the following March, having been ejected from his Church as a married man. The Bible says as plainly as words can speak:—"Marriage is honourable in all." The persecuting Papists of the day flatly contradicted the Apostle, and said it was dishonourable in priests. However, he was released, after seven months of prison life, and went at once to Strasburg, whence he wrote an Epistle to those who held together in England. It closed with a humble supplication to God for the restoring of His Holy Word unto the Church of England. He was hopeful of deliverance, and it soon came.

Whilst abroad he wrote his "Displaying of the Mass;" and a proclamation in 1555 against "heretical books" denounced a severe punishment against any who should sell, read, or keep any of the books of Theodore Basil, otherwise called Thomas Becon.

That did not break any bones, however, and on Elizabeth's accession, he returned at once to England, and was restored to a London benefice. He preached again also at Canterbury, and wrote a considerable number of able works, published by the Parker Society. He had objections to certain "regulations and ritualisms," but acquiesced after a time. He preached at St. Paul's Cross and elsewhere on special occasions, and with wide popular acceptance. His works were remarkable for the quaintness of their titles, as well as their intrinsic merit. The Parker Society has not published the whole of them, for they numbered 41, but there are 1814 pages in the 3 large volumes they have brought out. I cannot profess to have read them all, but I have spent many days in their company, not without profit. "The jewel of joy" records his experiences in Derbyshire and Warwickshire during Queen Mary's Reign, and is full of interest. Then he has "The Christmas Banquet," "A Pleasant Nosegay," "The Castle of Comfort," "The Flower and Pomander of Prayer," "The Solace of the Soul,"

“David’s Harp Newly Stringed,” “The Sick Man’s Salve,” and a “Potation for Lent.”

He had a wider range of subjects perhaps than any writer of the day, and though all the reformers were “mighty in the Scriptures,” he abounded therein. They were printed as separate tracts, and though few may read them to-day, were so popular in his own time that Day the printer, in 1549, applied for a license authorizing him to reprint them, which was granted. Of course many of them touch the Romish controversy, and manifest a thorough knowledge of the subject, but the greater part are on general Christian themes. A uniform and corrected edition was printed in 1564, and highly commended by Archbishop Parker. He died about three years afterwards in Canterbury.

Here is the way he speaks about the endless images which were so superstitiously used:—

“These image mongers have yet another defence for their idols, and say that images are to be placed in Churches, if for nothing else, yet for the adorning, decking, trimming, beautifying, and garnishing of the Temples; which otherwise, they say, are more like barns than Churches. I answer with St. Paul; ‘How agreeth the Temple of God with images?’ What concord is there between God’s service and idol service? Can God be worthily called upon in that place, where so many mawmets stand, contrary to the commandment of God? Can God be worshipped there in spirit and in truth, where so many idols are seen, which have neither spirit nor truth? What garnishing is this, to see a sort of puppet standing in every corner, some holding in their hands a sword, some a sceptre, some a spit, some a butcher’s knife, some a gridiron, some a pair of pincers, some a spear, some an anchor of a ship, some a shoemaker’s cutting knife, some a shepherd’s hook, some a cup, some a boot, some a book, some a key, some a lamb, some an ox, some a pig, some a dog, some a basket of flowers, some an arrow, some an horn, some an hawk; some bearded, some unbearded, some

capped some uncapped, some weeping some laughing, some gilded, some painted. some housed, some unhoused, (with or without housings, a kind of stocking or boot) some rotten, some worm-eaten, some coated, some cloked, some naked, some ceused, some perfumed, some with holy water sprinkled, some with flowers and garlands garnished! But why do I tarry in reciting these vain trifles and trifling vanities, wherewith the Churches of the Papists are stuffed? I think verily that in the Temples of the old Pagans there was never found so much vanity and so many childish sights as there be at this present day in those Churches which are under the yoke and tyranny of the bloody Bishop of Rome. These vain idols do not adorn, but deform; not polite, but pollute; not deck, but infect the Temples of the Christians."

And let not anyone imagine that such things were not superstitiously used. Here is a sample of the prayers offered to Becket, extracted from the same writer's "new year's gift."

"O good Jesu, forgive us our debts through the merits of Thomas, and raise us up from the threefold death. O good Jesu, release us of our sins which bind us, through Thomas's wounds. All things give place and obey Thomas, pestilences, diseases, and death, and devils; fire, air, earth, and the seas. Thomas filled the world full of glory. He maketh clean, lepers. He looseneth them that are bound, from the bonds of death."

These prayers are from the Romish Service for the day on which Thomas Becket is commemorated.

Possibly, however, neither Bentham nor Becon was the Translator of the Psalms. Dr. Aldis Wright assigns them to Thomas Bickley. one of Parker's chaplains, afterwards Bishop of Chichester. Mr. A. W. Pollard agrees with this, in his "Records of the English Bible," and both these opinions have great weight.

CHAPTER XV

BISHOPS' BIBLE

PERNE AND PARKHURST

"But sometimes virtue starves while vice is fed.
What then? Is the reward of virtue bread?"

POPE.

ANDREW PERNE was a sort of Vicar of Bray. Of course men could conscientiously change their opinions in these days of ceaseless argument, but they might do it too often for their good fame. Perne changed his again and again, and when Whitgift, his old pupil, and then Archbishop of Canterbury, recommended him for a Bishopric, it was in vain.

He was born about 1519 at East Bilney. in Norfolk, and became Fellow of St. John's College, Cambridge, then Fellow of Queen's, and afterwards Dean and Vice-President. He was also Chancellor of the University, and was one of those Divines who were directed by Edward VI to promulgate the doctrines of the Reformation in the remote parts of the Country. In 1552 he became Canon of Windsor.

After Queen Mary's accession he argued against transubstantiation, but he had no intention of resisting the new authorities, and his complacence was soon rewarded. Early in 1554 he was appointed Master of Peterhouse, and next year formally subscribed the Roman Catholic articles. As Vice-Chancellor he received in 1556 the Delegates appointed by Cardinal Pole to visit the University, but he had respect for the consciences of his former friends, and moderated the zeal of the visitors against them.

He preached the sermon when the dead bodies of Bucer and Fagius were condemned as heretics in 1556;

and then presided over the Senate in 1560 when a grace was passed for their restoration to their earlier honours. Easy man! In 1557 he became Dean of Ely.

When Elizabeth came, he showed a feverish anxiety to conform to the new order of things, and in 1562 he subscribed to the 39 Articles. He took part in the Queen's reception, when she visited Cambridge in 1564, and preached a Latin sermon before her, in which he denounced the Pope. Elizabeth briefly complimented him, but resented his emphatic defence of the Church's power of excommunication a little later, and his name was removed from the list of Court preachers. In 1580 he tried to convert Feckenham, formerly Abbot of Westminster, to Protestantism, Feckenham being then in prison at Wisbech. He was an enthusiastic book collector, and had the finest private library in England. At Peterhouse he built the Library, and left many volumes to it, and to the University Library. Fuller says he was a master of witty retort, and he was generally reputed to be "very facetious, and excellent at blunt sharp jest."

But his many changes led to his being looked upon as the very type of fickleness, and he was nicknamed "Old Andrew Turncoat." The scholars translated perno "I turn, I rat, I change often." It became proverbial to say of a coat that had been turned that it had been "perned." On the weathercock of St. Peter's, Cambridge, were the letters A. P. A. P., and the satirists said they might be interpreted Andrew Perne, a Papist; or Andrew Perne, a Protestant; or Andrew Perne, a Puritan. A long controversy followed his death in 1589, and he had defenders. Nash vindicated his memory as that of a "careful father of the University, hospitable, learned, and witty," and his benefactions were indisputable.

John Parkhurst was a good Classical scholar, and won some fame as an adept at Latin Epigrams. But how far this follower of Martial succeeded the reader will not be informed, for on one of his journeys he

was robbed of the "fair copy" of them, and all his money. Probably it was not such a greivous loss as Spenser's, when a huge piece of the "Fairy Queen" was sunk in the Irish Channel, but it illustrates the dangers of the time.

He was a Guildford man, entered Magdalen College School at Oxford, and then became Fellow of Merton. Jewel was one of his pupils, and they became fast friends. So much so that when Jewel gave Humanity Lectures at Corpus Christi, Oxford, Parkhurst went from Gloucestershire to hear them, and in one of his Epigrams said the tutor had become the pupil.

He became Chaplain to Queen Catherine Parr, whom he calls his most gentle mistress, and whose epitaph he wrote, commencing:—

"This new erected tomb contains
The mortal but revered remains
Of her who shone through all her days
Her sex's ornament and praise."

However, on the accession of Mary he left the country, like so many others of its best men, and went to Zurich, where he was hospitably received by Gaultier and other Calvinistic Divines. To live five years with anyone is to become known, and it is very touching to read the character given of him by his Zurich friends when the tyranny was overpassed. Gaultier wrote both to the Queen, to Lord Francis Russel, the second Earl of Bedford, and also to the Queen's physician, urging Parkhurst's promotion. He recalls the pleasant time he had spent in England, where he first came, when almost a boy, in 1537, and referring to Parkhurst as one of his special friends, says that amongst them he easily holds the first place. "A man pre-eminent for his erudition, and the stedfastness of his faith, and who has firmly retained that pure faith in Christ which two and twenty years ago he began to profess, when I was residing in Oxford; and has so confirmed the same, amidst the sore troubles of a lengthened exile, that he has often been a wonder to me, and I have rejoiced in having such a man for my guest, in whom



BISHOP JEWEL.

I might have constantly before me a lively pattern of Christian faith and doctrine." To the Earl of Bedford also, who had left England during Mary's reign, and been some time at Zurich, Gaulter says:—"I should very fully commend Master John Parkhurst, were I not aware that he is much loved and valued by you, as I easily discovered when you so affectionately came to visit him at my house. And he is indeed worthy to be loved, as well for the singular godliness which he gave proof of in his exile, as for his sound learning, so opposed to any fondness for contention." The Earl of Bedford was created a Privy Councillor on Elizabeth's accession, and took a leading part in many of the movements which followed. To Richard Masters, Queen Elizabeth's physician, Gaulter also touches on this last point, in which Parkhurst certainly differed from some of the exiles, who became notorious for their dissensions. "I doubt not he will do the reviving Church good service, as he has a remarkable knowledge of Scriptures, and is most devoted to the truth, and has a thorough abhorrence of controversy, the lovers of which are scarcely ever of any use in the Church." †

All this pointed to a Bishopric, which, however, Parkhurst did not in the least degree want. He had been Rector of Cleeve, and when he was restored to it, he wanted nothing more. "Parkhurst is gone to his people at Cleeve, where he now reigns like a king, and looks down upon all Bishops," exclaims Jewel, in a letter to Gaulter. It was so, and his reluctance to take any Bishopric whatsoever was not only real but perfectly natural.

"Circles are praised not that abound
In largeness, but the exactly round;
Such praise they merit who excel
Not in wide spheres, but acting well."

So sings Waller, and doubtless Parkhurst had far more comfort as Rector of Cleeve than as Bishop of Norwich in such uneasy times. It was a very good

† Zurich Letters.

Living, in a lovely piece of country near Cheltenham, and he says of it: "I was restored to my Rectory after harvest, when everything had been taken away. But a single harvest will set everything to rights. Let others have their Bishoprics; my Cleeve is enough for me. I was to be enrolled among their number, but I implored some of our leading men, and my intimate friends, that my name should be erased from the list which the Queen has in her possession; and though I could not effect this with my prayers and entreaties, yet I have hitherto, by their assistance, kept my neck out of that halter."

Certainly he that desired Cleeve in preference to a Bishopric desired a good thing in such days, but in a very little time his objections were overcome, and he was consecrated Bishop of Norwich, 1st Sept., 1560. He held the position for fifteen years. Thomas Sampson had been thought of for it first, but his objections availed. It was full of labor and anxiety. He had been asked to publish his epigrams before they were pirated, and had replied that he could not publish frivolous trifles of that sort, and that they were contending in some corner of his study with the moths and beetles. This was before he lost them altogether, and he certainly would never find time for them now, for everything was disorganized in the See.

Many of the Parishes were without Incumbents, and the "pseudo-bishops" of Queen Mary's Reign had brought their order into contempt. In a letter to Conrad Gesner, Parkhurst says many called them butchers to their faces, and they never crept out into public places unless compelled to do so, lest a tumult should arise among the people. However, he set to work, and was so much in earnest for the improvement of the Diocese that he absolutely declined at first to stop the "prophesyings" which were for the profit of the Clergy. He was hospitable and genial, and thoroughly repaired the Bishop's Palace. All might have been well with him, in spite of "the care of the Churches," but for a rogue who threw a dark shadow over his last

years. This was George Thymelthorp, who appropriated considerable sums of money to his own use, instead of paying them into the Exchequer. The Bishop was a highly honourable man, and in order to refund the amount, he gave up the use of his repaired Palace, and removed to a small house at Ludham, eleven miles away. The manor here belonged to the Abbey of St. Benet at the Holme, and was given by Henry VIII. to the Bishops of Norwich. To prevent the recurrence of such frauds, Parkhurst introduced a Bill into Parliament, which was accepted by the Government. But no Bill can abolish all swindlers, and we have lived to see the late Baron Amherst's magnificent collection of Bibles sold under somewhat similar circumstances. It was the more difficult for Parkhurst to meet his obligations, as his income was comparatively small. Jewel said, in a letter to a friend about this time:—"The wealth of the Bishops is now reduced to a reasonable amount, to the end that, being relieved from the royal pomp and courtly bustle, they may with greater ease and diligence employ their leisure in attending to the flock of Christ."†

Parkhurst was made D.D. in 1566, and died February, 1575, being buried in Norwich Cathedral. What days of bigotry and stupidity they were. As he and many others had been exiled to Switzerland, so in turn a number of Protestants fled from Flanders to Norwich, where a Church was allowed them in the City. And as the refugees at Frankfort and elsewhere differed seriously, so did these in Norwich, only more so. Parkhurst writes to Bullinger, at Zurich, in 1571:—"There has been an implacable quarrel here among the foreigners. You would scarce believe what labor I have undergone, to say nothing of expense, and yet these refractory people will not give up a single point. Three ambitious and aspiring men occasioned and continued all the disturbance, and the whole Congregation was nearly broken up, their number

† Zurich Letters.

being about 4,000. The English, I allow, were somewhat troublesome in Germany; but, if you compare them with these, they were quietness itself. I do not in the least exaggerate. And there have been great dissensions among their countrymen, both at Sandwich, in Kent, and likewise in London, which, as I hear, are not yet composed."



ZURICH.

Parkhurst was naturally apprehensive that such a spirit might spread to the newly established Protestantism of England.

"When the next house begins to burn
Tis like to prove your own concern."

However, he was able to report the next year that the three troublesome men were silenced, and two others appointed in their stead. Then there was the greatest quiet and unanimity prevailing in this Dutch Church.

Parkhurst said of the Marian Bishops "that they were worthy of being suspended, not only from their office, but from an halter," writing to Bullinger in

1559. It was natural, after their three years of murdering. He was an open favourer of the Puritans, and never entered willingly into any methods of severity against them, thinking the order and discipline of his beloved Church at Zurich an almost perfect model. It was there, however, that he no doubt laid the foundation of the gout that troubled him in after years, and concerning which he composed the following Epigram, preserved in Gorham's Reformation Gleanings:—

“Dear gout, thou ceaseless torment of my friend,
Thy quivering limbs may angry Furies rend.
O why inject thine agonizing darts
In kindly bosoms warmed by noble hearts?
Must thou afflict? to ruthless tyrants go,
Cripple their hands. and make their footsteps slow.”

CHAPTER XVI

GRINDAL

"The hills where dwelled the holy saints
I reverence and adore,
Not for themselfe, but for the sayncts
Which hau be dead of yore,
And nowe they bene to Heaven forewent,
Their good is with them goe;
Their sample only to us lent,
That als we mought do soe.
Shepherds they weren of the best,
And lived in lowlye leas,
And sith theyr soules bene now at rest,
Why done we them decease?
Such one he was, as I have heard
Old Algrind often sayne,
That whilome was the first shepherd,
And lived with little gayne;
And meeke he was, as meeke mought be,
Simple as simple sheepe,
Humble and like in each degree,
The flocke which he did keepe.

But he that strives to touch a starre,
Oft stumbles at a straw."

SPENSER'S SHEPHERD'S KALENDAR, speaking of Grindal.

EDMUND GRINDAL was first Bishop of London, then Archbishop of York, and last, Archbishop of Canterbury. But what is especially remembered about him is that he suffered sequestration at the hands of Queen Elizabeth.

"The valiant warrior, famed in fight,
After a hundred victories, once foiled,
Is from the roll of honour rased quite,
And all the rest forgot for which he toiled."

Yes, Shakspeare says what is often found to be true, though it does not seem fair that it should be. Napoleon lost Waterloo, and that is likely to be remembered more than all his victories. And Grindal suffered the Queen's high displeasure for years, never



ARCHBISHOP GRINDAL.
FROM AN ORIGINAL PICTURE IN LAMBETH PALACE.

entirely recovered it, resigned his office, went blind and died when he was only 63.

It had been a time of great ignorance, and Grindal wanted the Ministers to be thorough students of the Bible, and to exercise their gifts in preaching. Two laudable things doubtless, but every good thing is liable to abuse. In came to these exercises men who talked wildly and sometimes insolently. They could not manage to climb into pulpits, but this just gave them their opportunity. There were plenty of complaints, and several of the Bishops said these "prophecyings" did more harm than good. So the Queen ordered Grindal in a very headstrong way to put them down. He, however, wanted to free them from abuse, and drew up most wise and cautious rules for their better carrying; the Bishop was to sanction them in every case, a "moderator" was to be appointed, and none but the Clergy were to speak. It would not do. Elizabeth was determined to stop them altogether, and sent peremptory orders herself. The Archbishop was sequestered, an unknown thing for one holding the second place in the kingdom, though what the sequestration amounted to is not clear. He continued to discharge many of his duties; and let it not be thought that the Queen often failed in the respect due to men holding office in the Church. Creighton says that she had a higher conception of the Church than the Bishops, and that the letter to the Bishop of Ely beginning "Proud Prelate," and ending "by God, I will unfrock you," has long been known to be an amusing forgery. As a matter of fact she treated her Bishops with greater respect than she showed to almost any of her favourites or Ministers. Whether she was right as to these exercises or prophecyings is still an open question, but she stood firm, as she did afterwards when things were more critical still, saying she would have "neither presumption nor new-fangledness."

Grindal belonged to the same part of Cumberland as Archbishop Sandys, who was his lifelong friend,

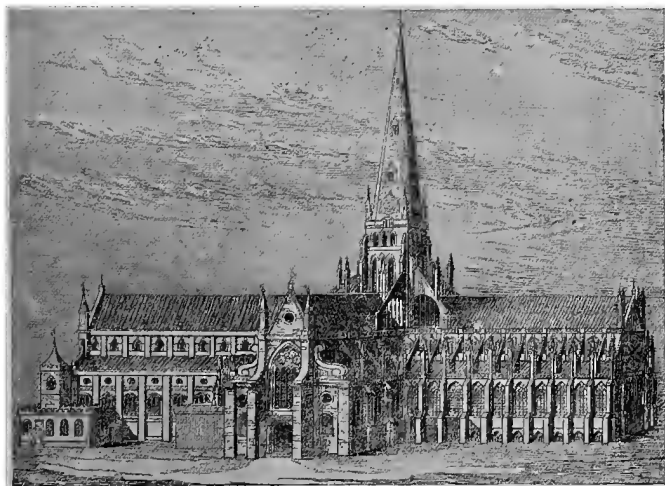
and succeeded him both as Bishop of London and Archbishop of York. They were boys together, and fellow exiles in Switzerland, though Sandys outlived him a few years.

His many distinctions at Cambridge, and afterwards in Edward VI.'s Reign, were just about to culminate in a Bishopric when the young king died. Going to Strasburg, he attended the Lectures of Peter Martyr, and more than once he tried to throw oil on the troubled waters at Frankfort. He greatly helped Foxe also in his "Acts and Monuments," but was not long in returning to his native country when Elizabeth came to the Throne. Then his employment in high matters was inevitable, and Parker made choice of him early for the Bishopric of London, in which he succeeded Bonner. By and bye it became his duty to bury this monster, and "they buried him darkly at dead of night," which he justified to Sir W Cecil, saying it was done to prevent quarrelling and tumult, as he was odious to the people.

One of Grindal's distinctions, leading to his advancement, was the management of controversies, and he published a number of arguments thus used in his "Fruitful dialogue between Custom and Verity." When actually Luther joined the Romanists in harping upon "This is my body," it was necessary to show how absurd literal meanings could be. Hear what Grindal says in the Volume of his Works published by the Parker Society:—

"If you follow the bare words you will soon shake down and overthrow the greatest part of the Christian faith. What is plainer than these words: 'My Father is greater than I.' Of these sprang up the heresy of the Arians, which denied Christ to be equal with His Father. What is more evident than this saying: 'I and my Father are both one.' Thereof arose the heresy of them that denied three distinct persons. 'They all had one soul and one heart,' was spoken by the Apostles; yet had each of them a soul and heart peculiar to himself. 'They are now not two but one

flesh,' is spoken of the man and his wife; yet hath both the man and his wife his several body. 'He is our very flesh,' said Reuben of Joseph his brother; which notwithstanding was not their real flesh. 'I am bread,' said Christ, yet was He flesh and no bread. 'Christ was the stone,' saith Paul; and was indeed no material stone. 'Melchizedec had neither father nor mother'; and yet indeed he had both. 'Behold,



OLD ST. PAUL'S, FROM A VIEW BY HOLLAR.

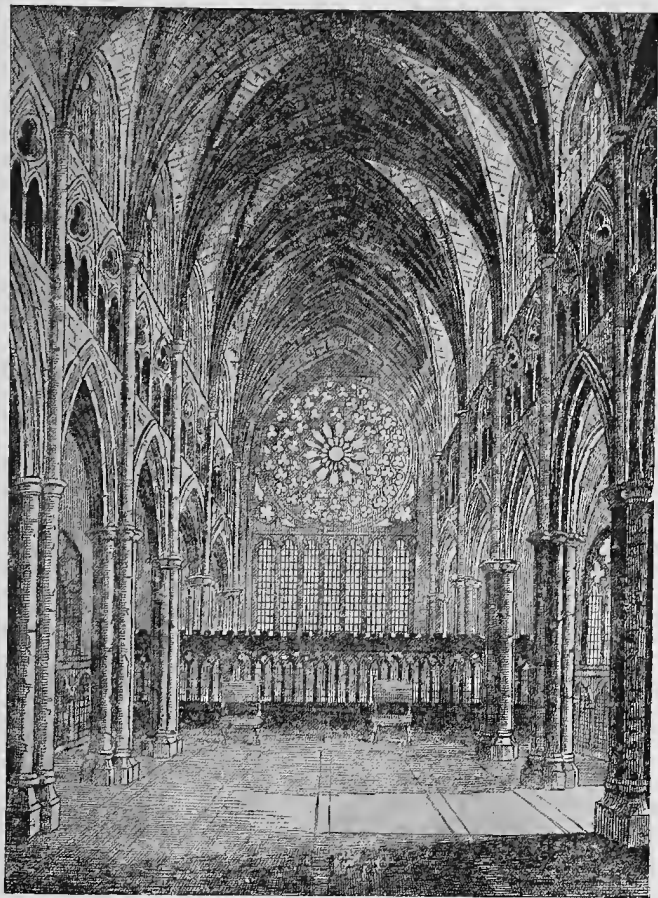
the Lamb of God,' saith John Baptist by Christ; notwithstanding Christ was a man, and not a lamb. Circumcision was called the covenant, whereas it was but a token of the covenant. The lamb was named the passover; and yet was it eaten only in remembrance of the passover. Jacob raised up an altar, and called it, being made but of lime and stone, 'the Mighty God of Israel.' Moses, when he had conquered the Amalekites, set up an altar, and called it by the names of God, 'Jehovah' and 'Tetragrammatum.' 'We

are all one loaf of bread,' saith Paul; yet were they not thereby turned into a loaf of bread. Christ, hanging upon the Cross, appointed St. John to his mother, saying 'Lo, there is thy son'; and yet was he not her son. 'So many as be baptized into Christ,' saith Paul, 'have put on Christ'; and 'so many as are baptized into Christ are washed with the blood of Christ'; notwithstanding no man took the font-water to be the natural blood of Christ. 'The Cup is the New Testament,' saith Paul, 'and yet the Cup is not indeed the very New Testament.' You see therefore that it is not strange, nor a thing unwont in the Scriptures to call one thing by another's name. Notwithstanding if you will needs cleave to the letter, you make for me, and hinder your own cause. The Scripture calleth the Sacrament bread. The Evangelists agree in the same, and Paul nameth it so five times in one place."

On the 4th of June, 1561, St. Paul's Cathedral was struck by lightning, and burnt. Grindal gave a large sum himself towards the rebuilding, and incited others, but the laity were not very open handed. He had plenty of troubles with the new order of things in London, and Parker was glad to have him promoted to the Archbishopric of York, saying he was "not resolute and severe enough for the government of London." He was in fact at heart a Puritan, and his sympathies with Geneva had been strengthened by his exile.

He found more congenial work in rooting out Romish superstitions in the North, when he was made Archbishop of York, in 1570. He enforced uniformity, but generally with good will and tact.

Parker died in 1575, however, and Cecil, a great favourer of the Puritans, urged upon Elizabeth the appointment of Grindal as his successor. Almost as soon as he became Archbishop of Canterbury the trouble about the "prophesyings" began, and he had very little more peace and comfort. Whatever may



OLD ST. PAUL'S. THE INTERIOR—LOOKING EAST.

be the truth about them, Strype does not leave the subject without telling us that in the neighbouring kingdom of Scotland King James established them only a few years after the trouble in England. This was after Episcopacy was introduced into Scotland, and he did not put them down because of the ill use made of them by a few, but followed Grindal in doing away with all reasonable ground of offence. Strype also mentions the support given to them by Lord Bacon, who speaks of their having been put down "against the advice and opinion of the greatest and gravest Prelate of this land," but says that, in his opinion, it was the best way to train up preachers. "For we see orators have their declarations; lawyers have their moots; logicians their sophisms; and every practise of science hath an exercise of erudition and initiation before it come to the life; only preaching, which is the worthiest, and wherein it is most in danger to be amiss, wanteth an introduction."

Certainly good preaching and teaching were very much needed. Grindal said of the Cumberland to which he and Sandys belonged that "it was the ignorantest part in religion and most oppressed of covetous landlords of any one part of this realm," and three or four preachers were certainly not enough for any county, as Elizabeth said when she was determined to stop the "propheesyings."

Creighton says that, whatever view may be taken about his long struggle with the Queen, Grindal was "sensible, judicious, and learned, with much personal charm." He was fond of music and gardening, and his private virtues were greatly admired by those intimate with him. Amongst these was Spenser, who brings him into the "Shepherd's Kalendar," and with whom he was more than friendly. There are four references to him in this quaint old poem, somewhat difficult to read now, and in one we have a pastoral dialogue commending meek and lowly pastors.



WILLIAM CECIL, LORD BURGHEY.

FROM THE ORIGINAL OF MARK GERARD IN THE COLLECTION OF THE
MARQUIS OF SALISBURY.

Grindal is thinly disguised as Algrind, and one of the shepherds inquires who Algrind is:—

“But say mu, what is Algrind, hee
That is so oft bynempt?”

To whom the following reply is given:—

“Hee is a shepheard great in ‘gru,
But hath been long ypent:
One day he sat upon a hill,
As now thou wouldest mu;
But I am taught, by Algrind’s ill,
To love the lowe degree:
For sitting so with bared scalp,
An eagle soared hye,
That weening his white head was chalke,
A shellfish downe let flye;
She weened the shellfish to have broke,
But therewith bruzd his brayne;
So now astonied with the stroke,
He lyes in lingring payne.”

Of course the eagle is Queen Elizabeth, and though he rose from one high position to another, Grindal’s course certainly could not be called a success. Dean Hook is no doubt right in saying that he was desirous of making concessions wherever it was possible to make them, and thus became involved in inconsistencies. “’Tis not in mortals to command success; we can do more—deserve it.” Grindal himself in the only sermon which has come down to us, quotes Ovid, wishing that a man should never have good success who measures doings by success.†

He was admitted to his D.D. at Cambridge, by Miles Coverdale, then Professor of Divinity in the University, at the instance of the Vice-Chancellor, the instrument being dated 10 April, 1564. By and bye, as one good turn deserves another, it was through him that Miles Coverdale was appointed to the living of St. Magnus, London Bridge, though it was a very inadequate recognition of life-long labor.

† “Careat successibus, opto,
Quisquis ab eventu facta notanda putat.”

HEROIDES, ED. 2, 85.

We find a significant sentence in Grindal's letter to the Queen about the prophesyings:—

“Much like to the Popish Bishops in your father's time, who would have had the English Translation of the Bible called in, as evil translated, and the new translating thereof to have been committed to themselves; which they never intended to perform.”
20 December, 1576.

Grindal sharply reproved Julio, the Italian physician, for marrying another man's wife, and Fuller says this bitter but wholesome pill he was not able to digest. He incensed the Earl of Leicester against the Archbishop, and he the Queen's Majesty. But what happened was put down to the “prophesyings.” This is most likely the truth. “Correct a scorner, and he will hate thee.”

However, his fate was better than to lose his head at the word of a dancing girl. Though having large revenues a long time Grindal died honourably poor, much having been bestowed in pious uses at Cambridge and Oxford. He cannot be cleared of some tendency to act as the Popish Bishops had done before him. It was natural for him to say, early on “It is commonly supposed that almost all the Bishops will renounce their Bishoprics, as being ashamed, after so much tyranny and cruelty, to be again brought to a recantation, and convicted of a manifest perjury.” But he should not have imitated them in any degree, however slight. He wrote to Cecil in April, 1561, about John Cox, with regard to “Mass matters”:—

“Surely for this magic and conjuration your Honours of the Council must appoint some extraordinary punishment, for example.” The next year, he and Cox had some Popish prisoners before them, but could extract nothing from them. “Some think,” they said, “that if this priest Havard might be put to some kind of torment, he might gain the Queen's Majesty a good mass of money.” Surely there had been enough of that. He was a wiser man when he closed his pro-



THE MONUMENT AND THE CHURCH OF ST. MAGNUS ABOUT 1800.

test against the Queen's interfering with the Prophecyings:—"I consider that he who acts against his conscience, resting upon the laws of God, builds for Hell. And what should I win, if I gained—I will not say a Bishopric—but the whole world, and lose my own soul?"†

One thing is quite certain; he was not the weak man many have made him out. It was a very bold stand he took for what was more needed perhaps than anything else, the improvement of the pulpit. It was not for the prophecyings only that he contended, but for the right of Christian Bishops to send forth a free, unfettered Ministry. A few indiscreet men were no sufficient argument against this, in his view, and the victory that the headstrong Elizabeth gained was a disastrous one for the Church of England. Preaching fell into decay, and with it religion. The Puritans cultivated what the other party neglected, and Elizabeth's successor had very much her views. The Rev. J. B. Marsden, M.A., Vicar of Great Missenden, sums up the disastrous result in his *History of the Early Puritans*:—

"Eloquence, powerful at the Senate and the Bar, was banished from the pulpit. Then followed the drowsy audience and the deserted pew, and at length the profound lethargy of the 18th Century. A popular teacher of rhetoric (Dr. Blair) complains that a minister of the Church of England would not raise his eye or lift his hand to set off the finest composition in the world. So low had fallen that ordinance of Christ which had once overthrown the vast empire of idolatry, and then shaken the Papacy in its strongest holds. But from any participation in the guilt of this long series of calamities the sacred memory of Grindal at least is free."

† *Elizabethan Religious Settlement*.—H. N. BIRT.



ARCHBISHOP SANDYS.

BY KIND PERMISSION OF LORD SANDYS, OMBERSLEY COURT.

CHAPTER XVII

ARCHBISHOP SANDYS

“ ‘Twas slander filled her mouth with lying words;
Slander, the foulest whelp of sin.”

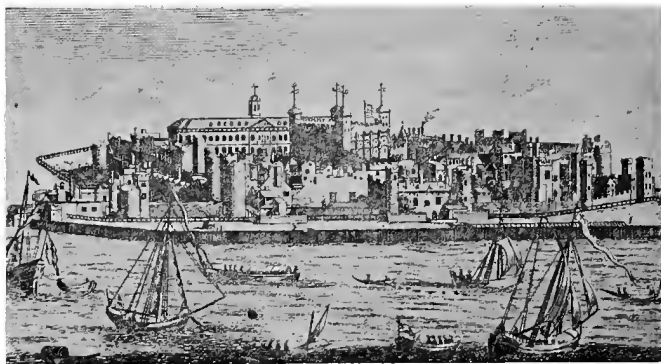
POLLOK.

EDWYN SANDYS, afterwards Archbishop of York, is best known for the stand he took in favour of Lady Jane Grey, but he was a notable man in many ways.

He was born in 1519 at Hawkshead, Furness Fells, Lancashire, and went to St. John's College, Cambridge, in 1533. Just after the death of his father, William Sandys, Esq., a descendant of the ancient Barons of Kendal, he was elected Master of Catherine Hall, and became one of Bucer's friends. In 1549 he was made Prebendary of Peterborough, and afterwards Vice-Chancellor of the University.

He was acting in that capacity when Edward VI. died, “the world being unworthy of him,” says Foxe, and the Duke of Northumberland came down with a body of men, having commission to proclaim Lady Jane Queen. He sent for Sandys to preach on the occasion, which he did, and the sermon “pulled many tears out of the eyes of the biggest of them.” He was immediately asked to put it in print, and “Master Leaver was ready booted to receive it at his hands, and carry it to London.” But before anything more could be done, Queen Mary gathered strength, and Northumberland himself gave way, called for Dr. Sandys again, and proclaimed her in the market place, “casting up his cap with the others.” He told Sandys that Queen Mary was merciful, and that he looked for a general pardon. Sandys was a truer prophet, however, in his reply:—“My life is not dear unto me,

neither have I done or said anything that urgeth my conscience. For that which I spake of the State, I have instructions warranted by the subscription of sixteen counsellors; neither can speech be treason, neither yet have I spoken further than the Word of God and the laws of the realm doth warrant me, come of me what God will. But be you assured, you shall never escape death: for if she would save you, those that now shall rule will kill you."



THE TOWER IN THE 16TH CENTURY.

Sandys was taken to the Tower, however, and Foxe tells us that, when he came to Bishopsgate "one like a milkwife hurled a stone at him," hitting him on the breast so violently that he nearly fell off his horse. All he said was, "Woman, God forgive it thee." He could easily have escaped on the day of Queen Mary's Coronation, but would not, and had the martyr John Bradford for his companion. Twenty-nine weeks they were in durance vile together, and during that time his keeper, John Bowler, was converted. He had been "a very perverse Papist; yet by often persuading of him, and by gentle using of him, at length he began to mislike Popery, and to favor the Gospel."

Sandys was then sent to the Marshalsea, room being wanted for Cranmer, Ridley, and others. His keeper tested his principles very sorely, but when he found he was true to them, he befriended him greatly. When Wyatt came into Southwark with his army, he sent two gentlemen to tell him that the prison gates were going to be set open, but Sandys replied:—"Tell Master Wyatt, if this his rising be of God, it will take place; if not, it will fall. For my part, I was committed hither by order; I will be discharged by like order, or I will never depart hence."

In nine weeks more, however, he was set at liberty by the mediation of Sir Thomas Holcroft, then Knight Marshal. Sir Thomas sued earnestly to Gardiner for his release, and both the Queen and he at length agreed to it. But it was only to be on condition that two gentlemen were bound in five hundred pounds as sureties that he would not leave the kingdom. This Sandys refused, saying:—"As you have dealt friendly with me, I will also deal plainly with you. I came a free man into prison, and I will not go forth a bond man. As I cannot benefit my friends, so will I not hurt them. And if I be set at liberty, I will not tarry six days in this realm. If therefore I may not go free forth, send me to the Marshalsea again, and there ye shall be sure of me."

Thereupon he was released, without any such sureties, but almost as soon as he was free Doctor Watson and Master Christopherson coming to Gardiner, told him that he had set at liberty the greatest heretic in England, and one that had most corrupted the University of Cambridge. In consequence of this, every effort was made to take him again before he sailed, though in vain. A price was put upon him, but he was carefully secreted in Mark Lane and Cornhill. His hostess told him once not to be afraid, to which his answer was "Nothing can be amiss; what God wills, that shall be done." He had one or two hairbreadth escapes, but eventually sailed from Milton, near Southend, and got safely to Antwerp. His

dangers were not over, however, even there, and he left his dinner table for Augsburg, and then went on to Strasburg. Here his wife came to him, but he lost both her and his child, and left the place for Zurich, where for a short time he lived with Peter Martyr. Word suddenly came as they sat at dinner that Queen Mary was dead, and there was great rejoicing, in which, however, Sandys did not join, feeling that great responsibilities might await him.

On his return to England, he was at once marked out for preferment, and was first of all made Bishop of Worcester. He had always been true to his Puritan principles, and was strongly opposed to the Popish vestments being still used, though he gave way. No doubt he was not one to easily give way, however, and Parker complained that his zeal showed itself when he was "scarce warm in his seat." There was a serious dispute with Sir John Bourne, but it appears that Sandys was right, for Sir John was committed to the Marshalsea, and compelled to make his submission to his Bishop.

In 1570 the See of London was vacant by the promotion of Grindal to the Archbishopric of York. Sandys was chosen to succeed him in each case, both positions being full of difficulty at such a time. He became Archbishop of York on Parker's death in 1575, and as a sample of the plots to which even men of some eminence could stoop, in these times, look at Sir R. Stapleton. This fellow, in order to get advantageous leases of lands from him, in May, 1581, had a woman introduced into his bedroom, with the connivance of her husband, when he was on a visitation at Doncaster. The husband then rushed in, and Stapleton appeared as a friend who wished to avoid a scandal. Sandys was asleep, and at first yielded to them, with that view, but when the business was pushed too far, disclosed the whole thing to the Council; those concerned were punished, and Sandys completely cleared; though it was not till after a long confinement in the Tower

and the Fleet that Stapleton showed himself really penitent.

Sandys strongly advocated the new translation. He spoke somewhat disparagingly of the existing ones, and recommended that the whole Bible, when complete, should be again "diligently surveyed by some well-learned before it be put into print." In fact, he did much to help on the publication of safe books, and wrote a Preface to an English Translation of Luther's Commentary on the Galatians. He finished the portion which he undertook to translate (2 Chronicles) in about seven weeks. He founded a Grammar School at Hawkshead, and endowed it. There is a volume of his Sermons in the Parker Society's publications, and it is preceded by a Life, chiefly extracted from Foxe's Acts and Monuments. The Sermons are able productions, and from reading a few, I have gone on to read the whole. In the 3rd he speaks in the highest terms of Queen Elizabeth, and says that "if the threatenings of men could have terrified her, or their allurements enticed her, or any crafty persuasions have prevailed, she had revolted long ere this; so fiercely by great potentates her constancy hath been assaulted. But God hath strengthened his royal handmaid; the fear of God hath put to flight the fear of man. A Prince so zealous for God's house, so firmly settled in his truth, that she hath constantly determined, and oftentimes vowed, rather to suffer all torments, than one jot to relent in matter of religion. Neither speak I this in flattery, which thing be far from me, but in an upright conscience; not of guess, but of knowledge; not seeking myself, but the glory of God. He hath blessed this vineyard His Church with a learned, wise, religious, just, uncorrupt, mild, merciful, peaceful, and zealous prince to govern it. A great blessing; the Lord continue it, and make us thankful for it."

It was certainly wonderful the blessing was continued so long in spite of Armadas and plots. That of Babington and Ballard in 1585 called forth another

sermon, preached at St. Paul's Cross, in which he breaks out into prayer:—

“Thou knowest, O Lord, that she hath not deserved this treachery at their hands, being most mild and merciful, doing good unto all, hurting none. Therefore, O Lord, according to Thy merciful wont, as Thou hast done hitherto, so deliver, protect, and defend her still; finish that which Thou hast most graciously begun; bridle, O Lord, her enemies and ours; let them



OLD ST. PAUL'S CROSS.

know their madness; open their eyes, and cause them plainly to see that they cannot prevail against Thy chosen servant. Give grace, O Lord, that they may enter into themselves, examine their own hearts, see their sin, repent them of their wickedness, and abstain from further proceeding, that Thou in Thy mercy mayest show them grace and favor in the end.”

Clearly in Sandys the Reformation had one who feared not the face of man, and could speak out justly and strongly. Hook thinks he “played to the gallery” somewhat, and was rather troublesome to Parker. He scarcely expressed himself with the decorum and respect due from a Diocesan to his superior.

But of course it was such men through whom thorough Protestant principles so rapidly prevailed in the early part of the reign of Elizabeth. In ten years there was a large Puritan party saying that the Reformation was not carried far enough. The Pope felt that all would be lost, and sent his murderous Jesuit Mission, which was the cause of so much trouble. Hook says naturally, from his standpoint:—

“The Church had been leprous. In order to wash it, the Romanists at Trent boasted of their Abana and Pharpar; our English Reformers would cleanse it by the waters of Jordan; the foreign Reformers, though they preferred the waters of Jordan, would have destroyed the man, and arrayed a new creature of their own fabrication in the splendid garments with which, in the spirit of Gehazi, they would have decorated him.” †

It was a sad account of the Romish recusants that Sandys gave when such returns were asked for in 1577. No wonder the Queen had to proceed with some rigour in the latter part of her reign, after the Pope's excommunication had made it almost impossible for Romanists to be loyal. “A more stiffnecked, wilful, or obstinate people did I never know or hear of”—so said Sandys of the 150 recusants in his northern Diocese, beginning with a few of the aristocracy. They would not say Amen to the prayer for the Queen, they gloried in their ignorance of the Bible, and preferred prison to conference with the Archbishop. * For all the first twelve years of her reign, Elizabeth left the Romanists alone, in spite of the horrors they had just perpetrated. “They slept in a whole skin,” as Fuller says, “and so might have continued, if they had not wilfully torn it themselves.”

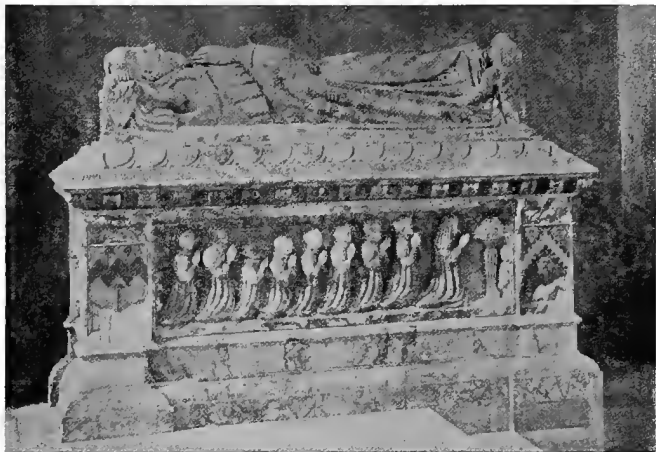
Sandys was buried in Southwell, but his name was kept famous by his descendants, and “it is hard to say whether he was more eminent in his own virtues, or more happy in his flourishing posterity.”

† Life of Archbishop Parker.

* So Queen Mary would not even hear Ridley, when he came into her neighbourhood, though then a Bishop.

He has been charged with looking uncommonly well after his family out of the revenues of his See. But he had known the stings of poverty in his early life, for righteousness sake. Even after his return from exile, he wrote to Parker in 1559:—

“They never ask us in what state we stand, neither consider what we want, and yet in the time of our exile we were not so bare as we are now brought.”



SANDYS' TOMB IN SOUTHWELL MINSTER.

Another charge that he had something of the persecuting spirit is not worth much. The outrageous murders and horrors of the Anabaptists of Munster, led him to say, in 1575, that he would have Dutch Anabaptists banished; and if they returned, lose their lives. But this was no matter of creed.

His moderation was carried right into his last Will and Testament:—

“I am now, and ever have been persuaded, that some of their rites and ceremonies are not expedient for this Church now; but that in the Church reformed, and in all this time of the Gospel, they may better be disused by little and little, than more and more urged.”

CHAPTER XVIII

HORNE AND COX

“Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride.
Not soon provoked, she easily forgives,
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives,
She builds our quiet as she forms our lives;
Lays the rough path of peevish nature even,
And opens in each heart a little heaven.”

PRIOR.

ROBERT HORNE, D.D., belonged to an old Cumberland family, and was born about 1519. He graduated at St. John's, Cambridge, and became Fellow, Senior Bursar, and Hebrew Lecturer.

Being a powerful and learned preacher, he became Chaplain to Edward VI., and then Dean of Durham, where, however, he was received with ill-concealed dislike by a Chapter wedded to the old ritual and learning. So Cecil wrote to them to conform to his orders, and “use him well.” Without delay he began reforming on the strictest Puritan lines. With his own hands he helped to remove St. Cuthbert's tomb in the Cloisters, and tore down the “superstitious ornaments” in the Cathedral and St. Nicholas Church. Being nominated for the Bishopric of Durham by Northumberland, he “cared not to take it over Tunstall's head,” and there was a somewhat heated controversy, with some evil speaking on the part of his patron, which does not appear to have been justified. However, the accession of Mary ended the matter, and he was summoned before the Lords of the Council, September, 1553, and charged with having “polluted” the Church of Durham by introducing his wife. Now

this sort of thing must be fully borne in mind when his iconoclasm is reviewed. In the most distinct and emphatic manner the Scripture says that marriage is honourable in all, and the bed undefiled. The Romanists said it was not, but the most eager defender of their system could not deny that with them the bed was often defiled. And with such a sharp contrast between the Bible and the Romanists, shown at once as soon as the latter come into power, can it be wondered at that such men as Bishop Horne went very far in opposing what was connected with such a manifestly anti-scriptural system?

However, for the present, finding that it was intended to commit him to the Tower, he left the country for Zurich, paying a visit on his way to Peter Martyr at Strasburg. All his goods were confiscated, but the wife about whom they had dared to speak so dishonourably accompanied him. At Zurich they, with eleven others, were hospitably entertained by Froschover, the Protestant printer. Afterwards he went to Frankfort, where the usual tale of the "Troubles of Frankfort" illustrates this part of his history. He was appointed chief Minister there, but resigned and went to Strasburg, where he remained till the death of Mary made it safe for him to return to England.

Here he was at once restored to the Deanery of Durham, and selected to preach on special occasions, sometimes before the Queen. He commenced the Disputation between the Romanists and Protestants at Westminster Abbey on 31st March, 1559, contributing a weighty and learned paper. In 1561 Archbishop Parker consecrated him Bishop of Winchester, and Feckenham, late Abbot of Westminster, was committed to his custody. For a time he daily discussed matters of faith with him before selected audiences, and with much courtesy. Rather different from the treatment Protestants had just been receiving in Queen Mary's Reign! He had another prisoner he could not bear, however, though he never did him any harm. This was the Bishop of Ross,



WESTMINSTER ABBEY.

Leslie, formerly the wily ambassador of Mary, Queen of Scots, at the English Court. He described him as having a devilish spirit, and greatly wished to be relieved of his custody.

His D.D. was conferred by Oxford, on 9th July, 1568. His companion at Zurich, William Cole, D.D., was nominated to the Headship of Corpus Christi College, Cambridge, against the wish of the Fellows. He compelled them to receive him, however, and purged the College of all taint of Romanism.

No doubt he went very far in his Puritan zeal. In his own Cathedral, as well as in the Colleges subject to him as Visitor, there was a good deal of destruction of pictures, images, and vestments. Even organs were silenced, and missals and old service books received scant courtesy. At New College the whole of the rich Tabernacle-work covering the East End of the Chapel was shattered to pieces, and the wall made flat, whitened, and inscribed with Scripture texts! The Cloisters and Chapter-House of his Cathedral were pulled down to save the cost of repair, and "to turn their leaden roofs into gold." He labored hard to get the "Papistical habits" abolished, but was not prepared to break the law, and said once he wished those cut off from the Church who troubled it about white or black garments, square or round caps. He certainly wished obstinate Romanists dealt with more severely, as they were perpetually plotting. In 1580 he advised the Council to prevent the landing of Jesuits and priests in Hampshire, and to transport some recusants who would not listen to reason, and were disloyal to the State. So they retaliated, playing upon his name as indicative of his character. "Hard in nature, and crooked in conditions," may have had some reference to his slightly dwarfish and deformed person.

He published a number of works, amongst them being "Whether Christian faith may be kept secret, and the hurt of being present at the Masse."

DR. R. COX

Dr. Richard Cox, Bishop of Ely, had the honour of having his tomb defaced after his death, proving the intolerance of his adversaries. He had a great many of them, as was inevitable for any man of distinction who took sides in these stormy times. He was the head of one side in the famous Frankfort troubles, when Knox was the head of the other, so it was Cox versus Knox, and they nearly came to knocks.

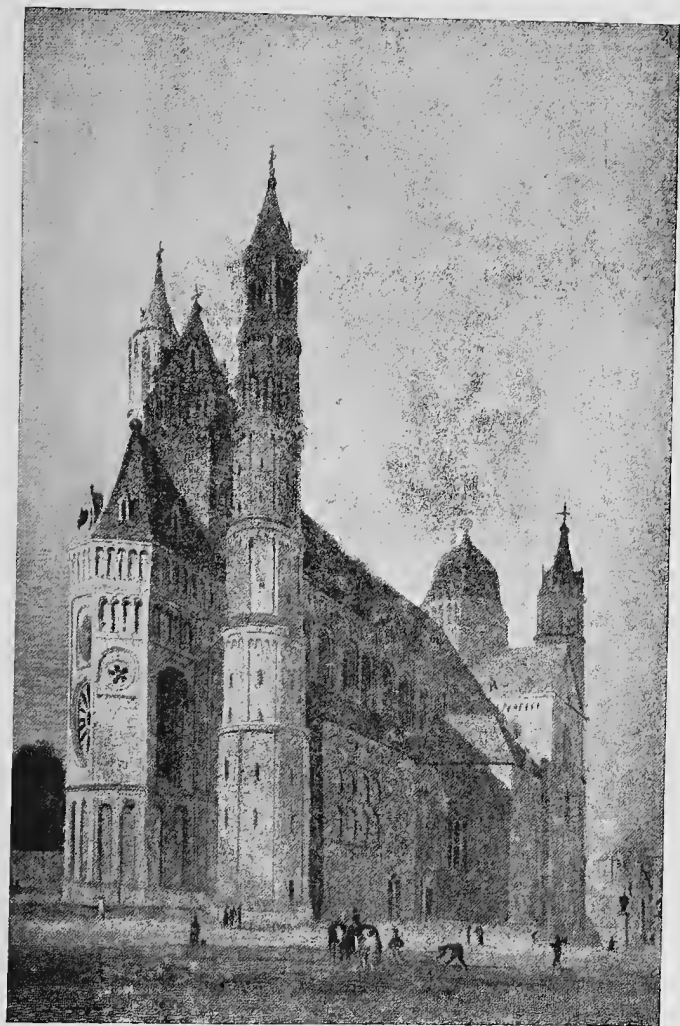
He was born at Whaddon, in Buckinghamshire, and went first to Eton, and then to King's College, Cambridge. Then he was invited by Wolsey to Christ Church, Oxford, as Junior Canon, but he became known as a "Lutheran," and had to leave, becoming Headmaster of Eton. Afterwards he took his B.D. and D.D., at Cambridge, and was made Chaplain to Henry VIII. and Cranmer. He was the first Dean of Christchurch, in 1547, and under Edward VI. became his tutor and almoner. He was Dean of Westminster, and from 1547 to 1552 Chancellor of the University of Oxford. He had a great hand in bringing Peter Martyr and other scholars into the University. His reforming zeal at this time went a great deal too far. In 1549 he was one of the seven Royal Visitors who swept the Colleges with destructive power, confiscating funds, altering statutes, and doing away with valuable books and manuscripts. The mad work, as Wood calls it, earned him the name of "Cancellor of the University." At this time he presided as moderator at a great four days disputation between Peter Martyr and the Oxford schoolmen, Tresham, Chedsey, and Morgan, frequently interposing to help Martyr. He was also amongst the adverse witnesses at Gardiner's trial.

On the death of Edward VI. he was apprehended on suspicion of being concerned in Northumberland's plot in favor of Lady Jane Grey, and spent a few weeks in

the Marshalsea Prison, being deprived of all his preferments. But in May, 1554, he made his way safely to the Continent, choosing Frankfort for his exile. Here, by the influence of Whittingham and others, a Calvinistic order of Service had been adopted for the use of the English Refugees. King Edward's Service Book was cast aside; most of the morning prayers were omitted, the general confession was changed for another, the responses were not repeated, and the surplice was not worn. The English Service had been submitted to Calvin by Knox, and he had ridiculed it. Rival forms of worship were being used alternately when Cox arrived on the scene, and strongly urged his countrymen to maintain the Book of Common Prayer as established in the reign of Edward VI. The two parties were soon called Knoxians and Coxians, and the magistrates had to interfere to prevent them coming to blows. At first the Knoxians prevailed, but in one of Knox's sermons his enemies discovered treason against the Emperor. He and his followers were then expelled from the territory of Frankfort, and the Service Book was used by those who remained. There were some further troubles, however, in which Cox acted as a pacificator.

When Elizabeth came to the Throne he was at Worms, the famous Worms of Luther's Memorable Diet, and soon made his way to England. He preached frequently before the Queen, and was appointed Visitor of the University of Oxford. Soon he was appointed to the Bishopric of Ely, where he remained for twenty-one years. He was a typical English Churchman, however, and refused to minister in the Queen's Chapel, because of the crucifix and lights, justifying himself in a letter to her Majesty which she was not likely to relish.

Those who had been prominent as Romanists in the last reign were quartered upon such men as Cox. They were not taken to Smithfield and burnt, in retaliation. The Protestants blessed those who had cursed them, and Cox had Feckenham, the former



WORMS CATHEDRAL.

Abbot of Westminster, in his "custody." Perhaps he was not treated quite so kindly as some others. Fuller says, with regard to their usual manner of life:—

"These prelates had sweet chambers, soft beds, warm fires, plentiful and wholesome diet, each Bishop faring like an Archbishop; differing nothing from their former living, saving *that* was on their own charges, and *this* at the cost of another."

Of course it was not quite always so. Bonner was a low, coarse, vulgar fellow, though not without some wit. He was quartered at first on the Bishop of Lincoln, but he made himself so disagreeable that he was placed within the rules of the Marshalsea prison. That is, he was permitted to occupy a house of his own within a prescribed circuit, being restrained from passing beyond it.

There was much covetousness, both in this reign and that of Edward VI. The love of money was a prolific root of evil, and they seem to have been fond of accusing one another of it. Lord North succeeded in getting a Manor from Bishop Cox. Then Sir Christopher Hatton used the Queen's influence to get him to give up his Palace in Holborn. He resisted at first, but eventually yielded, and disgusted with the Court, resigned his See. He received a pension of £200, and the Palace at Doddington, but died soon afterwards. His monument in Ely Cathedral, which was afterwards defaced, was a very elaborate one.

It is still Cox versus Knox. And there is nothing wrong in either a well-framed liturgy or suitable extemporaneous prayer. But the last must have been the first, and the ridiculous thing is to imagine that this many-sided human nature of ours must be forced into uniformity. There were serious faults on both sides in this long struggle, which, however, were partly the faults of the age.

What seems almost incredible is that such a man should have had anything to do with the destruction of the Oxford Libraries. Heaps of books from

Baliol, Queen's, Exeter, and Lincoln Colleges were set on fire in the Market-Place. A cart load of manuscript treatises from Merton, the ancient abode of Wyclif, were destroyed. The University Library was utterly exterminated, though it had been so large that the authorities found it worth while to sell the empty shelves.² The ravages of Henry VIII and Layton, thirteen years earlier, were resumed, exceeded, and completed in 1549, to the disgrace of the Reformation.

The sole authority for blaming Dr. Cox so severely in this matter, however, is Sir John Harrington. (Bishops of Ely.) In the *Life of Sir John Cheke* also, printed at Oxford in 1641, he is charged with being a principal offender, but with this parenthesis "it is said." Fuller says his charity would fain believe fame a false report herein, and concludes "it is strange to me that he who was the King's Almoner to dispense his charity to others, should deprive the University of so precious a treasure so long and justly belonging to them."

CHAPTER XIX

GABRIEL GOODMAN AND OTHERS

"All heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in their dust."
J. SHIBLEY.

GABRIEL GOODMAN, D.D. was thought to be a "sad, grave man" by Archbishop Parker, and though several times mentioned for a Bishopric, was never promoted to one. There was plenty to make conscientious men both sad and grave in these troublous times, but it is possible that "solid and grave" was the expression used. He was born at Ruthin, in Denbighshire, in 1528, his father taking the surname Goodman, by common consent, because of his character and deeds, very much as the "good man of Ross" did later on. He became Fellow of Jesus College, Cambridge, and afterwards acted as Chaplain to Sir W Cecil (Lord Burleigh), with whom he was for a long time on the most intimate terms, and whose Executor he became. In 1561 he became Dean of Westminster, holding the position for 40 years. It was remarkable that Nowel, the neighbouring Dean of St. Paul's, was appointed about the same time, and that as the two entered upon their duties within a few months of one another, they held them together for this long period, and died the same year. No doubt such a Deanery, and especially then, was almost equal to a Bishopric, but every attempt to pass from the one to the other was a failure. In 1570 he was thought of for the Bishopric of London, and a few years later, Archbishop Parker, who had somewhat objected to him for that, recommended him for Norwich. This did



DEAN GOODMAN.

not come off, however, and in 1581 he was recommended for Rochester, which also came to nothing. Finally, Archbishop Whitgift proposed, in 1584, that either Rochester or Chichester should be conferred upon him, but this also was without result, and this sad, grave, much-nominated man never governed a See. One reason was that Leicester, the reigning favourite, stood in his way, because of Goodman's exertions in the High Commission Court. It may seem strange also that he was never promoted to a Welsh Bishopric, but



RUTHIN GRAMMAR SCHOOL.

it was found that "they banded so much together in kindred, that a Welsh Bishop could not do there as he would, for his alliance sake."

Well, we are certainly told that he that desires the office of a Bishop desires a good thing, but Goodman lived an eminently useful life without it. He rendered notable service in connection with the Welsh Bible. Only the New Testament had been translated, when Dr. William Morgan undertook the whole, with the assistance of a number of friends. He was a native of Penmachno, in Carnarvonshire, and became Vicar of Llanrhaidr, Denbighshire. Whilst preparing the Version for the press, he lived a whole year at the Deanery at Westminster, and Goodman "paid such attention while I read it over to him, that he greatly

assisted me by his labor and advice,"—so says the Preface. The Archbishop also offered him hospitality for the year, but the Thames was between Lambeth Palace and the printers, and doubtless he would be more at home with a native of Ruthin. Dean Stanley says it is certain that this first Welsh Bible was largely translated in the Deanery:—

“The Dean at the time was the Welshman, Gabriel Goodman. For a whole year his countryman Morgan, afterwards Bishop, the chief translator, was lodged at the Deanery (in preference to an invitation which he had received from the Primate) on the ground that at Lambeth the Thames would have inconveniently divided him from the printing press.”

The Version was published in the memorable year of the Spanish Armada, 1588, twenty years after the Bishops' Bible, in which Goodman had translated I Corinthians.

He was a constant patron of learning, and rendered great assistance to Camden. From the foundation of Merchant Taylors' School, he constantly attended the periodical examinations of the scholars, his father having been a mercer, which, however, at that time meant merchant.

In 1570 he provided for the erection at Chiswick of a Home for sick Westminster scholars. In 1590 he founded Christ's Hospital in his native Town of Ruthin, for a President, Warden, and twelve poor inmates, and in 1595 he added a Grammar School to the foundation. In his Will he seemed to remember every one who had any claim upon him. It occupies more than 8 quarto pages in the Memoir of him written by Revd. Richard Newcome, M.A. So we may well close this account of him in the words of quaint old Fuller, who evidently thinks he declined the Bishoprics:—

“Though fixed to the Deanery of Westminster forty years by his own parts and his friend's power, he might have been what he would in the Church of England. Abigail said of her husband, ‘Nabal is his name, and folly is with him,’ but it may be said of this worthy

Dean, 'Goodman was his name, and goodness was in his nature.' "

Dean Stanley also had a high opinion of Goodman's work. The first Dean in Queen Elizabeth's reign died in a year, and Stanley says:—

"Goodman was the real founder of the present establishment, the 'Edwin' of a second conquest. Under him was rehabilitated the Protestant worship after the interregnum of Queen Mary's Benedictines. His occupation of the Deanery was long after his death remembered by an apartment known by the name of Dean Goodman's Chamber. He was the virtual founder of the Corporation of Westminster, of which the shadow still remains in the 12 Burgesses, the High Steward and the High Bailiff of Westminster, the last relic of the temporal power of the ancient Abbots. His High Steward was no less a person than Lord Burghley." *

The Grammar School, after sending forth a number of distinguished men, has been superseded lately by a fine block of buildings, at a cost of about £10,000. The foundation stone was laid in 1891, by Sir William Hart Dyke, the then Minister of Education. During the Head Mastership of Rev. W. P. Whittington, M.A., the number of its pupils has nearly trebled, and its ancient motto is still fully realized—"Floreat Schola Ruthinensis." The School is situated on an eminence overlooking the beautiful Vale, and the present Head Master, Mr. J.J. Lloyd Williams, M.A. has distinguished himself at Oswestry and elsewhere.

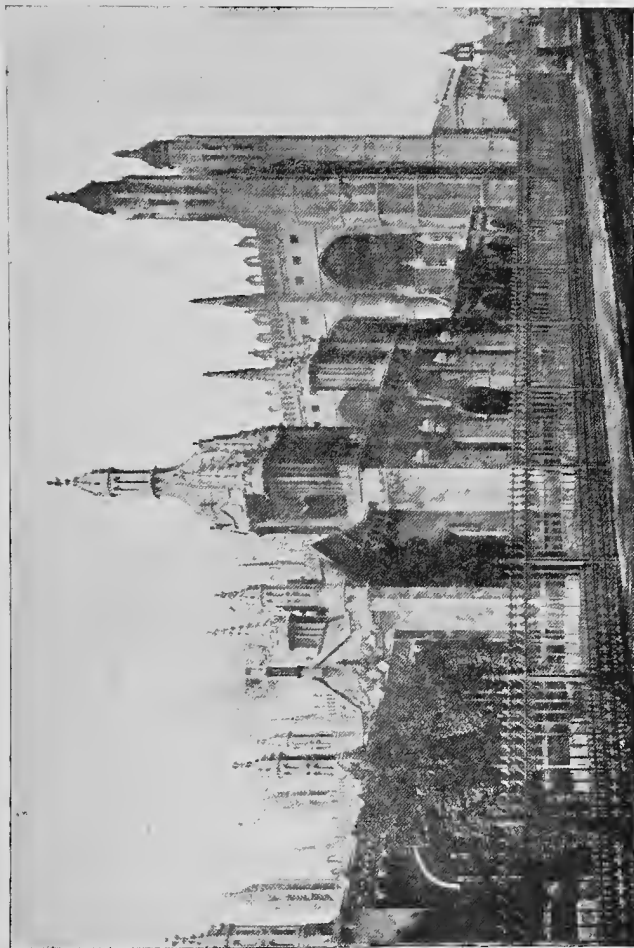
Lawrence is not mentioned in either list, but we find him amongst the Translators, and he was probably the Giles Lawrence mentioned in the Dictionary of National Biography. We find there that he lived from 1539 to 1584, and was a native of Gloucestershire. He went to Corpus Christi, Oxford, and became Fellow of All Souls, and Professor of Greek. He was a friend of Jewel's, and assisted him to escape

* Dr. Gabriel Goodman. R. J. EDWARDS.

to the Continent, afterwards preaching his funeral sermon. He became Archdeacon of Wilts, and also of St. Albans, and had a great influence on the Version.

Dr. Edmund Guest was one of Queen Elizabeth's favourites, and amongst his numerous friends at Court were Cecil, Hatton, and Bacon, to each of whom he left benefactions. The Queen's partiality for him would be increased by the fact that he never married, Elizabeth wanting all her Bishops to be like herself in this respect, though very few of them accommodated her.

He was a Yorkshireman, being born at Northallerton, and educated at the York Grammar School. Thence he went to Eton, and in the natural order, to King's College, Cambridge. He became Fellow and Vice-Provost of his College, and took the Protestant side firmly by a work which he dedicated to Sir John Cheke, then Provost of King's. In 1549 he spoke on the Protestant side in a public dispute on Transubstantiation. He remained in England throughout Queen Mary's reign, escaping arrest through frequently changing his residence. On Elizabeth's accession he entered Archbishop Parker's household as domestic Chaplain, in 1559. He was chosen one of the speakers in the Disputation in Westminster Abbey, begun March 30, 1559, but it broke up, through the action of the Romanists, before he could take any part. In October of the same year he was made Archdeacon of Canterbury, where his first official act was the installation of his patron as Archbishop. The next year he was appointed to the See of Rochester, but when Parker wanted him soon afterwards to have the vacant See of Durham, Queen Elizabeth would not have him sent so far away. He was her chief Almoner from 1560 to 1572, and attended her on her visit to Cambridge in 1564, walking bare-headed in the procession with her old tutor, Cox, Bishop of Ely. He was also made one of the Queen's Lent Preachers, and took his D.D. in 1571. On Jewel's death he was promoted to the See of Salisbury,



KINGS COLLEGE FROM PARADE, CAMBRIDGE.

where he died in 1577, and is buried in the Choir. The effigy represents him "with his hair short, and moustachios on his lips." He left all his books to the Cathedral Library, for which Jewel, his predecessor, had erected a beautiful building. Much money also was left to the poor of the City.

Guest was a man of learning, and of mild but firm character. He never displayed an acrimonious spirit, though taking part with some ardour in the theological disputes of his time. Eleven of his works are given by Miss Bradley, amongst them being "Arguments against using a tongue unknown to the people in Common Prayer." What a mystery of obstinacy that there should ever have been two opinions on the subject!

Guest's part in the Translation was perhaps the Book of Psalms. They probably went under more than one hand, of whom his was the chief.

One Prelate who had been concerned in Cranmer's similar undertaking, in 1542, survived to take part in this: the past and the present lived in Barlow.

William Barlow, D.D., is best known for his account of the Hampton Court Conference, which he drew up at the request of Archbishop Whitgift, and which was published in 1604.

He was a native of Lancashire, and became Fellow of Trinity Hall, Cambridge. After being Dean of Chester for a short time, during which he wrote his account of the famous Conference, he was made Bishop of Rochester, being translated to Lincoln in 1608. He only lived a short time after the publication of the Authorized Version, dying at Buckden in 1613.

CHAPTER XX

THE BISHOPS' BIBLE

ITS CHARACTERISTICS

"The three features of his character which stand out most clearly are his gentleness, his firm honesty, and his catholic temper. To him more than to anyone else, apart from the Queen, it is due that such was the line of Reformation followed; yet hitherto the Church which he so faithfully served and so adroitly steered has hardly given him all the gratitude that he deserves for preserving, in the hour of greatest peril, its order of faith and worship, its ministry, its Sacraments—nay, even its very existence."

W. H. FREERE on Archbishop Parker.

HERE then was a large band of famous men taken up with a famous work. That such a work was carried out successfully, on the establishment of Protestantism, is one of the best vindications of its character and tendency. For it is not to be overlooked that the very fact of their devoting themselves to such labors would exercise an influence over the entire nation, putting a premium upon what had been so often slighted or forbidden altogether. It was saying, earnestly and practically, that religion not only did not fear, but wished and needed, an open Bible, free from corruption and mistake. Whatever merits or faults their Version might have, the fact of their spending four years upon it, as soon as opportunity offered, could not but be potent for good. Let this work be put side by side with the noble conduct of the Bishops in the reign of James II., and who shall deny a service, rendered by them at two of the most critical periods of our history, such as throws the mantle over many mistakes.

Able prefaces both to the Old and New Testaments were written by Parker. He argues that the Scriptures were very superficially read by the Jews of our Lord's day, and that a multitude of wrong opinions

were entertained in consequence, but that, as the proper remedy, Christ commanded them not to be shut up, but searched. And little did they resemble Christ's spirit that wished ignorance to reign in us that they might, by our ignorance, reign the more frankly in our consciences. He refers to King Lucius writing to Pope Eleutherius as if Scripture were an accepted law then. At least he accepted it, and says that he answered the Pope that, being a Christian King, he was the Vicar of Christ in his own kingdom. And, as he had the Scriptures, he was to draw laws out of them, by the grace of God, and not so much as desire the Roman and Emperor's laws, "in the which some default might be found, but in the laws of God nothing at all." Bede's Translation is also specially mentioned, and of course Cranmer's. He confesses that there may be some faults, after all the care taken, but none to call for any "tragical exclamations," such as the Romanists were fond of making. "In this large field of the Scriptures, a man may gather some ears untouched after the harvestmen, how diligent soever they were": so he quoted the words of Fisher, Bishop of Rochester. Cranmer's Prologue was also included.

The Translators had scarcely any sources of knowledge unknown to the Genevan Exiles, and their Version naturally influenced them largely. The great difference is in the Notes, where interpretations and not applications are the rule. The object of the Translators was not to produce a book for the scholarly few, but for the people, all that seemed to have impaired previous Versions being revised, whilst no attempt to alter the general style in which Scriptural expressions were couched was made. They came into a garden already full of beautiful flowers which other hands had sown, not to deny their excellence but here and there to introduce the signs of a still better taste.

The Translation is indeed unequal, as might be expected, and the New Testament, on which Lawrence's skill was displayed, greatly surpasses the old. It has

often been called the Treacle Bible, from the rendering in Jeremiah 8. 22.—“Is there no tryacle in Gilead”? This word seems to have puzzled translators a good deal, the Douay Bible having “rosin.” Coverdale’s has “treacle,” and has also been called the Treacle Bible.

One Edition succeeded another, and the one issued in 1572 was the immediate basis of the Authorized Version. Here, in the New Testament, Lawrence’s corrections were adopted. In the Old, there was a double version of the Psalms, that of the Great Bible in black letter, and the new version in Roman. Dore, in his “Old Bibles” gives many interesting details with regard to the Bishops’ Bibles, some of them new, and as an example of it gives the 19th Psalm, with its few notes.

As for the notes, the rule was “no bitter notes upon any text,” or setting down any determination in places of controversy, but it was sometimes departed from. Many of the notes were trivial, and Rev. W. Pocock says Parker’s were the worst. They were reduced in the later Editions; he was a very much occupied man. Certainly there were few such criticisms as had given such offence in some of Tyn-dale’s New Testaments, though Romanism is occasionally attacked. For instance, on 2 Peter, 2. 3, the note is:—

“That is evidently seen in the Pope and his priests, which by lies and flatteries sell men’s souls, so that it is certain the Pope is not the successor of Simon Peter, but of Simon Magus.” The Bishop of Lincoln copied this witticism straight from the Genevan Version.

Here are a few examples of the ordinary notes:—

Gen. 50. 2. To embalm. This was to the godly then an outward token of incorruption, but to the ignorant a vain ceremony.

Psalm 45. 9. Ophir is thought to be the island in the West coast of late found by Christopher Colombo; from whence at this day is brought most fine gold.

Phil. 2. 12. Our health hangeth not on our works, and yet are they said to work out their health who do run in the race of justice. For, although we be saved freely in Christ by faith, yet must we walk by the way of justice unto our health.

Psalm xix.,
Bishops'
version.

The argument of the xix Psalme.

¶ Gods glorie wherby he may be knowen, appeareth sufficiently in all his workes, in heaven, ayre, and earth ; but especially to his chyl dren in his holy worde, which therefore ought to be of more value and commendation then all other worldly thynges. Vpon consideration hereof, Dauid confesseth his secrete and presumptuous sinnes, he craueth pardon and mercie at gods handes.

CÆLI ENARRANT.

To the cheefe musition a Psalme of Dauid.

A The heauens declare the glorie of god : and the firmament sheweth his handie worke

powreth out
wordes
discloseth

2. A day "occasioneth talke thereof vnto a day : and a nyght "teacheth knowledge vnto a nyght,

Parker asked Sir W. Cecil to undertake some portion of the translation, but probably only out of compliment, though he was a good scholar. In some early copies W. C. is found at the end of the Book of Wisdom, but it is not known to whom this refers. The latter part of the New Testament is without initials, and probably this was executed by Lawrence, who was not one of those originally selected, but "a man in those times of great fame for his knowledge of Greek." Perhaps Guest, Bishop of Rochester, translated the Epistle to the Romans.

This Bishops' Bible was constantly overhauled, so much so that the last folio copy in 1602 differed almost as much from the first in 1568 as it does from the Authorized Version itself. Few copies of the first Editions are found in a perfect state, as they were

ordered to be placed in every Cathedral by Convocation, on 3rd April, 1571, which also ordered Fox's

rule or lyne	3. No language, no wordes, no voyce of theyrs is hearde, yct theyr sound goeth into all landes and theyr sayinges vnto the endes of the worlde.
(a) that is, in the heaucns	4. (a) In them he hath set a tabernacle for the sun, which commeth forth as a brydgrome out of his chamber and rejoyceth as a giaunt to run his course
	5. His setting foorth is from the vtmost part of heauen, and his circuite vnto the vtmost part thereof, and there is nothing hyd from his heate.
(b) to be trusted vnto	6. The law of God is perfect, conuerting the soule : the testimony of God is (b) sure and geueth wysdome vnto the simple.
	B 7. The statutes of god are right, and reioyce the heart : the commaundement of God is pure, and geueth light vnto the eyes.
	8. The feare of god is sincere and endureth for euer, the iudgementes of god are trueth, they be iuste at all poyntes.
	9. They are more to be desired then golde yea then muche fine golde, they are sweeter then honye, and the honycombe
	C 10. Moreouer, by them thy seruant is well aduertised : and in kepyng of them
(c) A committie that followeth the end	there is a great (c) rewarde
(d) done by ignorance	11. Who can knowe his owne (d) errorrs ? Oh clense thou me from those that I am not priue of.
(e) done willingly and insolently	12. Kepe Thy seruauent also from (e) presumtuous (sinnes) let them not raigne ouer me : so I shall be perfect and voyde from all heynous offence.
	13. Let the wordes of my mouth, and the medetation of my heart be acceptable in thy sight : O God my strength and my redeemer.

Book of Martyrs to have the same distinction. The Bibles were also to be publicly exposed in the Hall or Dining Room of his house by every Archbishop,

Bishop, and Dean, for the use of his servants and visitors. The price was then 27/8. There was never any Royal sanction of the book, and "set forth by authority" must refer to the authority of Convocation. The Bishops' may be called an illustrated Bible, there being no less than 150 woodcuts. There is a large portrait of Elizabeth, another of the Earl of Leicester, and another assumed to be that of Lord Burleigh. At the commencement of the Epistle to the Hebrews there is an illustration of the most unsuitable story of Jupiter and Leda, and it was called the Leda Bible. Chapters and passages not specially for the edification of the people were marked with some stroke or note "so that the reader might eschew them in his public reading."

R. Jugge, the printer, was a scholar, and Parker wrote to Cecil, strongly urging that he should bring it out. He was born at Waterbeach, in 1531, and educated at Eton, and King's College, Cambridge, to whose Library he gave a number of books. He began to print in 1548 at the sign of the Bible, at the North Door of St. Paul's. In 1550 he had license to print the New Testament in English, and produced a beautiful Edition of Tyndale's Testament. A patent to print all books of Common Law for seven years was granted him in 1556. He was one of the original members of the Stationers' Company, of which he became Warden and Master. On the accession of Elizabeth, Mary's printer was joined with him, and the two printed State Documents jointly. On 10th April, 1561, the Petty Canons of St. Paul's leased to Jugge "their shop with a chymny in it," and other premises for 31 years. His Editions of the Bible and the New Testament are fine specimens of typography. He was unrivalled for the richness of his initial letters, and the handsome disposition of the text. He brought out about 70 Works, so that printing quickly began to take its proper place.

When the Bishops' Bible was finished, Parker cried, in the language of Simeon, "now, Lord, lettest Thou

Thy servant depart in peace, for mine eyes have seen Thy salvation." But the final stage had by no means been reached, for the Second Edition, published the next year (1569) had an immense number of changes. This was a small quarto, for private use, and in it the Old Testament was brought much nearer to the Hebrew. Yet in spite of this improvement, it was the original large 1568 Volume that was ordered, three years later, to be placed in Cathedral Churches. The third Edition, 1572, actually recurred to the mistakes in the first, ignoring the great improvement which had intervened in the case of the small quarto. In this third Edition, however, there were a great number of alterations in the New Testament, many of them due to Lawrence. There were nearly 2,000 in the Gospels alone; 35 in a single Chapter. "The inconvenience of dancing" is the heading of St. Mark, where the death of John the Baptist is recorded. Lawrence was not the Head Master of Shrewsbury School, as has been thought, but Giles Lawrence, Professor of Greek at Oxford.

The two important Bibles of this Reign were thus produced under very different conditions. The Bishops never once met to work, whilst the Genevan Company constantly compared notes, and when their Translation was done, it was really finished, very few alterations taking place in the numerous Editions which followed. They were united in a faith to which they clung the more tenaciously because they were exiles from their own country on account of it. There was almost a contrast also in the illustrations. The Genevan Bible had a few suitable woodcuts which instructed the reader, such as the Temple, its Courts and appliances, and Maps of some value. The Bishops' Bible had many, but they were largely unsuitable, and one was indelicate and absurd.

It was not perhaps unsuitable, however, that the Queen's portrait was made to occupy the centre of the title page, and the words

"Cum privilegio regię majestatis"

are prominent, though there is no dedication to her. The volume was finely executed, from the printer's standpoint, and Parker's wish was that it should be the only one used in Churches, and "draw all to one uniformity." In this, however, he was not successful, in spite of the action of Convocation. In his letter to the Queen, dated from Lambeth, October 5th, 1568, he begs her to accept a copy with the assurance that it does not much vary from that commonly used, except in places where the true meaning of the Hebrew or Greek required it. The Great Bible indeed was naturally superseded after a time, and no Edition appears later than 1569, but the Genevan continued to be widely used in the homes of the people, and even to retain its place on the desks of some Churches. Further measures were adopted later on to secure a wider influence for the Bishops' Bible, and in 1587 Archbishop Whitgift wrote to the Bishop of Lincoln:

"Whereas I am credibly informed that divers as well Parish Churches as Chapels of Ease are not sufficiently furnished with Bibles . . . of the translation authorized by the Synod of Bishops, these are therefore to require you strictly in your visitations or otherwise to see that all and every the said Churches and Chapels in your Diocese be provided of one Bible or more at your discretion, of the Translation allowed as aforesaid. . . I have caused her Highness's printer to imprint two volumes of the said Translation for such Parishes."

The list of existing copies, however, shews that up to the time of the publication of the Authorized Version, and increasingly at the last, the Genevan was the favorite, one Edition following another. Under Laud, as a matter of course, this came to an end. In his Court of High Commission, several were severely fined for importing the Genevan Bibles, and an application was made to the Dutch Court to prevent the printing of English Books there.

Parker's letter to the Queen, when he sent her the Bishops' Bible, closed as follows:—

“ Among many things good, profitable, and beautiful you have in possession, yet this only necessary; whereof so to believe maketh your Majesty blessed, not only here in this your government, but it shall advance your Majesty to attain at the last the bliss everlasting.”

*Think your
Country your home', the'mhabitants
your neighbours, all freinds your
children, and your children your
own Sowli endeavouring to surpass
all these' in liberality and good
nature'.*

Fac-simile from Elizabeth's Translation of a Dialogue in Xenophon.

No doubt she was glad to have the work executed, and it was in full harmony with her wishes, as a Protestant, and a lover of the Bible. It was also suitable for such a Queen to be connected with a scholarly work. She was highly educated, and once translated an Italian sermon into Latin, and sent it as a New Year's gift to her brother, Edward VI.

Of course, her reputation spread everywhere, and about thirty thousand Flemings are said to have settled in England in her time, fleeing from persecution, whilst about the same number of Spaniards were burnt to death under Philip II.

CHAPTER XXI

PARKER'S OTHER FRUITFUL LABORS

"The tidal wave of deeper souls
Into our inmost being rolls;
And lifts us unawares
Out of all meaner cares."

LONGFELLOW.

So one Version followed another, and there was abundant need of them all. A few verbal differences did not much prejudice their power for good. Only as late as 1563 Becon wrote:—

"The treasures of God's Word have been hidden in the ground a great space, and men's traditions have flourished instead of them. Therefore now, when it comes again to light, many account it new learning; some judge it heresy; another sort disdain to hear it or to read it."† Now, however, it was rapidly becoming a household Book, as the literature of the period testifies. There are five hundred passages in Shakspear which may be reasonably referred to direct Scripture originals, and about four hundred more expressive of sentiments probably derived from the same source.* Literature indeed comes henceforth to be steeped in Christian sentiment, though much of it was controversial, and very hotly so. The day was coming of which Longfellow sings:—

"And most of all thank God for this,—
The war and waste of clashing creeds
Now end in words and not in deeds,
And no one suffers loss, or bleeds
For thoughts that men call heresies."‡

* Rise and Progress of Religious Life in England. SAM R. PATTISON.

† God's Word and man's invention.

‡ Tales of a Wayside Inn.

It had not yet come, however, and in both England and Scotland terrible things were still to be witnessed.

It is the vindication of Protestantism that the hearing and reading of the Scriptures became a matter of common exhortation, and no uncertain sound came from those in authority. Parker said at the Provincial Synod of Canterbury in 1572, quoting St. Cyprian:—

“If we have recourse to the Oracles of God, and trace religion to its Divine Original, all mistakes of frailty or design will be discovered. If the Channel which formerly flowed plenteously happens to fail, the way is to examine the fountain, and then we shall know what occasions the stoppage. If the colors are almost rubbed off, if we are at loss in any part of belief or practise, let us apply ourselves to the Evangelists.” He could have found a great many such good quotations from the first Christian teachers; for instance Basil says:—

“Ancient usage is not always the standard of orthodoxy. Let the dispute between us be referred to the Holy Scriptures, and whatever persuasion is best able to stand this test, let it be received without further debate. . . . We have perennial fountains to repair to, and thence drawing, we may clear away the dirt with which our enemies, the Philistines, have defiled our sources of supply.”* But the spirit of the Romanists constantly showed itself. The rebels under Northumberland rent and tore the Bible in 1569, their aimable temper leading the Pope to promise them a hundred thousand Crowns towards the maintenance of the “holy war,” which money, however, never arrived, and the whole affair was soon stamped out.

Parker lived several years after his notable Bible was produced, and enjoyed the primacy for about fifteen years in this most critical period. The narrower spirits in the Puritan party tried him sorely, and he called them “irritable precisians,” to which they responded by calling him the Pope of Lambeth.

* England's Sacred Synods. J. W. JOYCE, M.A.

But he was no Pope, simply a man of fine, broad, charitable mind, and shunning all pomp and parade, would often sit silent and diffident at the Council Table. His troubles in Queen Mary's Reign had made him shy, and he rather avoided the society of the great. But the service he rendered was immense, and the priceless Library at Corpus Christi, Cambridge, is his lasting monument. He knew the errors of Popery were not to be found in the early ages, and busied himself in collecting all the ancient MSS. he could lay his hand on. He began this work soon after he was made Archbishop, and had agents to work for him. Bale was one of these, being appointed in 1560, when he was also made a Prebend of Canterbury. Batman was another, and in four years he had secured 6,700 volumes, partly such as had been spared in the Monasteries. At Lambeth he employed a complete staff of transcribers and others competent to illuminate, engrave, and bind. So we have still the earliest Editions of Gildas, Asser, Ælfric, M. Paris, &c., and Fuller may well call his mighty collection the sun of English antiquity. He left much to the Library, saying it was never his mind "to scrape together to leave great possessions to children," and remembering the time when he had plastered the ceiling of the room below the Library, when a humble Bible-clerk. His beloved wife was his great help-meet, and relieved him of much, thus giving him time for higher pursuits. During his retirement he published a "Defence of the marriage of priests." So graciously did she receive and entertain the Queen once at Canterbury that she heartily thanked her on leaving, but said, "Madam I may not call you; Mistress I am ashamed to call you; but yet I thank you." Let us hope, however, that this is apocryphal.

Of course, however, as an Author and Editor, Parker acted as no one would now. He thought little of such duties, but desired, through the writings of a man of mark, to edify the reader. Thus a Chapter on the so-called miracles of some wonderful saint

is entirely left out. Parker had no faith in them, and would not perpetuate the delusion.

He never joined in the vulgar condemnation of Anne Boleyn, whose Chaplain he had been, and whose extreme readiness to do kind actions he had experienced. It was at his advice that she supported several poor students at the University, and she was quite willing to hear from him that, in Ecclesiastical affairs, amendments were required much greater than had



PLACENTIA, 1560.

QUEEN ELIZABETH'S GREENWICH PALACE.

been accomplished. He may have written that affecting letter to her husband in her last days, and always referred to her, in after life, with kindly feelings, saying parenthetically in one of his letters, that he had no doubt her soul was in blessed felicity with God. How different from the way George Buchanan was compelled to speak of Mary, Queen of Scots, though he had been her tutor!

He did his best to be kind to the Romanists, and

in 1562 he wrote to his brother Prelates, the Queen consenting, exhorting them not to propose the oath a second time, but to leave the contumacious party to be dealt with by himself. "Leave it to me," he said, and then nothing further was done. So the law became nearly a dead letter, though the oath was offered to Bonner. Thus the Romanists were "subdued by past severity, and succeeding conciliation," though neither side had learnt the principles of freedom. Provocative language was used by all parties, and actually Knox addressed the Queen in such language as this:—

"If you humble yourself, a weak instrument, so will I justify your authority and regimen, but if you shall begin to brag of your birth, flatter you who so list, your felicity shall be short."

And, with regard to the rude speech just quoted, as Creighton says, so much depends on the manner in which such an apparently offensive speech was made, if it was ever made at all. We cannot take leave of Elizabeth without putting something pleasanter into the reader's mind. England owes an immense debt to her, summed up by Camden:—

"Let her noble actions recommend her to the praise and admiration of posterity; religion reformed; peace established; our naval glory restored; England for forty years most prudently governed, enriched, and strengthened; Scotland rescued from the French; France itself relieved; the Netherlands supported; Spain awed; Ireland quieted; the whole world sailed round."

It has been common to say that, with regard to the first of these boons, Elizabeth only acted as a politician, and had very little deep religious feeling herself. But that is quite disposed of by Creighton, whose recent portraiture of her no one should miss who wants to understand this moving and fruitful epoch.

It was at least conviction on her part that led her to insist that the Clergy of her own Church—the Clergy only—should subscribe to her Royal supremacy, the

lawfulness of the Book of Common Prayer, and the 39 articles. There was an outcry that this was the Inquisition, and Burghley himself objected to it, and wrote Whitgift. In 1585 the House of Commons took the side of the Puritans, and wanted to restrict the authority of the Bishops. But Elizabeth stood firm, and it must have been conviction on her part, for it was a critical time, when she had nothing to trust to but the goodwill of her people. All Europe seemed against her, but she said:—

“No prince can be surer tied or faster bound than I am with the link of your goodwill; yet one matter toucheth me so near as I may not overskip, religion, the ground on which all other matters ought to take root, and being corrupted may mar all the tree.” Her advisers wanted her to yield, but she would not. She saw that the earnestness of even good men passed into fanaticism. Robert Browne and his followers denounced the worship of the Church of England as “flat idolatry,” and they were tried before the High Commission, and sent to prison. Then came the Martin Mar Prelate Tracts, at the very time when the Armada was threatening England, and they were full of abuse of the very Church of which she was Head. The Separatists were then abandoned by the old Puritan party, and fell under the laws aimed at the Romanist recusants. In 1593 an Act was passed “to restrain the Queen’s subjects in obedience.” Some of the Nonconformist leaders were executed, though there were no proceedings on directly religious grounds. Barrow and Greenwood were found guilty of “defaming the Queen with malicious intent to the stirring up of rebellion.” Penry, the chief author of the Martin Mar Prelate Tracts, was indicted for writing slanders with the intent to stir up rebellion, and the evidence was taken, not from published writings, but from papers found in his house. Creighton properly says “these executions were deplorable and unnecessary.” Many fled to Holland, and the result was the body of independents who were

so powerful in the great Civil War. Certainly the idea that the Queen only acted from motives of policy, and had no genuine religious feeling, cannot be borne out by facts. The strong ground she took against the prophesyings was because she saw that another form of worship of the Genevan type was growing up by the side of the Authorized Church Services, and she was not broadminded enough to see that both might be good. And she had good reason for distrusting much that had a Continental origin. Actually Gaultier, of Zurich, in a letter to Beza, July, 1556, speaks of the English Reformers as wolves, Papists, Lutherans, Sadducees, and Herodians!

CHAPTER XXII

THE ULTRA PURITANS AND ROMANISTS

"The generous spark extinct, revive;
Teach me to love, and to forgive;
Exact my own defects to scan;
What others are to feel; and know myself, a man."

GRAY.

BUT strong language was inevitable in such a time of ferment, and what Arber says in his Introduction to Martin Marprelate will be accepted by most to-day:—

"Whatever frenzies or narrow-mindedness may be chargeable to the Puritans, they were undoubtedly the founders of our present freedom; while the Bishops and their entourage, with all their Patristic learning and general culture, were the supporters of arbitrary power, and the active instruments of the people's repression. No amount of historical research can obliterate this distinction."†

As for the Romanists, they were constantly plotting against the Throne. When Sir E. Carne, English Ambassador at Rome, was instructed to wait on the Pontiff, and announce Elizabeth's accession, his answer was insolent, coarse, and offensive in a high degree. He dared to affirm that the kingdom of England was held in fee of the Apostolic See; that Elizabeth, being illegitimate, could not succeed to the Throne; that assuming the Government without his sanction was an impertinence on her part, "and yet," he added, "being desirous to show fatherly affection, if she would

† Mr. William Pierce has lately published an Historical Introduction to the Mar Prelate Tracts, ably vindicating them, and showing how much is owing to their authors. It is a large volume, published by Constable in 1908. In this he makes it clear that no one could fail to see how Rome had come to be hated and abandoned long before the close of the Queen's reign.

renounce her pretensions, and refer herself wholly to his free disposition, he would do whatever might be done without damage to the Holy See." This was Paul IV, but he did not show much of the spirit of his great namesake. And as there was so much that was unfatherly connected with his fatherly offer, Elizabeth left him severely alone, though, for political reasons, she had earnestly desired reconciliation.



CARDINAL ALLEN.

Through most of her reign the Jesuits were plotting against her. Allen, the "Cardinal," wrote tracts in furtherance of the Spanish invasion of his own Country,—for he was an Englishman,—which were found in the ships of the Armada, ready for distribution. Harding, Dorman, Saunders, and Stapleton not only



EXECUTION OF FATHER GARNET.

attacked Jewel's apology for the Church of England, but drew people from their allegiance to the Queen. What could be done with men who could dig up the remains of Peter Martyr's wife at Oxford, and bury them in a dung hill, as the beast, Dr. Richard Marshall, did! Elizabeth was excommunicated in 1570, and the miscreant who put up the notice was called Felton, and he was dealt with as he deserved. I have been careful in these volumes to describe what actually took place, without in the least speaking of modern Romanism. I do not feel called upon to enter into the question as to whether its spirit is still the same, but I cannot forbear to notice that this miscreant Felton was "beatified" by Leo XIII in 1886.

Neal gives a correct summary of Elizabeth's treatment of the Romanists in his *History of the Puritans*:—

"In the first eleven years of her Reign, not one Roman Catholic was prosecuted capitally for religion; in the next ten years, when the Pope had excommunicated the Queen and the whole kingdom, and there had been dangerous rebellions, there were only twelve Priests executed, and most of them for matters against the State. In the ten following years, when swarms of priests and Jesuits came over from foreign seminaries, to invite the Catholics to join with the Spaniards, the laws were girt closer upon them, fifty Priests being executed, and fifty-five banished; but as soon as the danger was over, the laws were relaxed."

Alas that we should have to add that the Ultra-Puritans joined once in a mad conspiracy against the Queen. It was concocted in 1592 by Hacket, Copinger, and Arthington, and they were to murder her as a preliminary to the establishment of their ideas. Frere says it was a poor crack-brained affair, but the Government saw the expediency of magnifying its seriousness, and fastening the discredit of it on the Nonconformists. After the Armada and the Pope's excommunication, certainly disloyal and factious people of every hue were likely to suffer.



SIR FRANCIS WALSHINGHAM. OB. 1590.

There were Puritans *and* Puritans, in modern phrase, and it cannot be denied that many of them were impracticable. Sir F. Walsingham wrote to them in the Queen's name, five years before the Armada, that, provided they would conform in other points, the three ceremonies of kneeling at Communion, wearing the surplice, and using the Cross in Baptism, should be expunged out of the Book of Common Prayer. But no; in the words of Moses, "they would not leave so much as a hoof behind;" the Liturgy was to be wholly laid aside, and Walsingham then gave them up. But he saved the Queen's life more than once with his keen sharp eye, and constant information.

Yes, he befriended the Puritans often, and so did the wise Burleigh, but Elizabeth's high-handed proceedings against them must be partly put down to others of her favourites and lovers. Sir Christopher Hatton was notable amongst these, a great hater of Puritans and all pureness, distinguished through life for vanity, dissipation, and hypocrisy. Nevertheless, he fascinated and greatly influenced the Queen, as Gray, the poet, says in his "long story":—

"His bushy beard and shoe strings green,
His high crowned hat and satin doublet,
Moved the stout heart of England's Queen,
Though Pope and Spaniard could not trouble it."

She made him Lord Chancellor, and when he wanted the house and gardens of the Bishop of Ely, in Holborn, near the street which still bears his name, she called on the Bishop to give them up. He was not at all inclined, whereupon she wrote him:—

"Proud Prelate. You know what you were before I made you what you now are. If you do not immediately comply with my request, I will unfrock you, by God. Elizabeth."

Hatton died of a broken heart, when he saw himself at last neglected by the fickle Queen, but for a long time he had great influence with her.

What has been noticed before and what the Protestant Bible-lover may specially rejoice in as the

marked feature of this great Reign is the absence of all retaliation for the hateful cruelties which had covered the previous one with eternal shame. Even "bloody Bonner" was let alone. All who conformed to the new Protestant Government were not only permitted to enjoy their old, but were sometimes admitted to new preferments. Thus Mr. Binsley, Chancellor of Peterborough, who condemned John Kurde, of



OLD PALACE OF GREENWICH, 1630.

Northampton, yet had the Archdeaconry of Peterborough conferred on him. There was no "paying back"; none whatever; and it is to the eternal credit of Protestant and Bible principles. The provocation could not have been greater, when men like Cranmer, Latimer, and Ridley, were actually burnt to death, and hundreds of others. Of course, factious people were dealt with, as they must be under any government, but there was no vengeance taken for the hideous and bloody past. "It is our turn now," was never



SIR CHRISTOPHER HATTON.
(VISCOUNT DILLON'S COLLECTION).

heard, and we may well be thankful for it through all time.

Not only was there no retaliation, but some of the ejected Bishops fared very well indeed. Tonsal and Thirlby were committed to the charge of Archbishop Parker, who gave them "sweet chambers, soft beds, warm fires, and plentiful and wholesome diet." Some, though confined for a time, soon found the favor to live on their parole, "having no other jailor than their own promise." Thus Poole, of Peterborough, Turberville, of Exeter, and others, lived in their own or their friends' houses. Heath, late Archbishop of York, lived cheerfully at Cobham, in Surrey, where the Queen courteously visited him more than once.



DUKE OF ALVA.

And if Bonner was kept in the Marshalsea, it was partly because such a place was the safest to secure him from the people's fury, "every hand itching to give a squeeze to that sponge of blood." Besides, he would plot.

Long before Elizabeth died, England was Protestant. The Marian murders and the Spanish Armada only needed the Gunpowder Plot of the next Reign to let most people see the true spirit of Romanism. But all that Elizabeth did was done legally. Jewel wrote to Peter Martyr in 1559:—

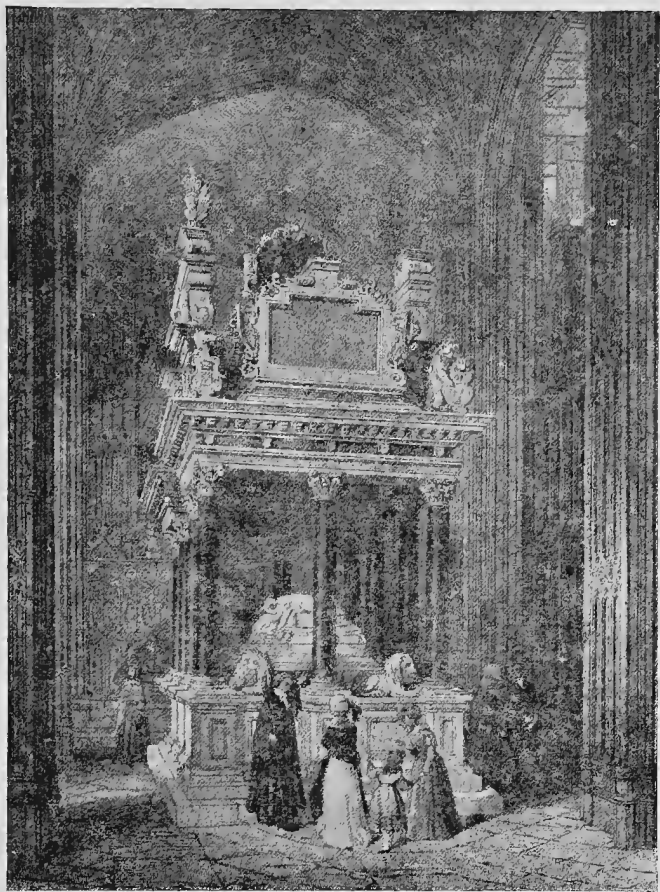
"This woman, excellent as she is, and earnest in

the cause of true religion, notwithstanding she desires a thorough change as early as possible, cannot, however, be induced to effect such change without the sanction of law."

And not only did England become Protestant, but Elizabeth helped the Protestants of Europe. She was often called niggardly, but she put her money down when the Netherlanders were being butchered by the Duke of Alva. Of course this cruel wretch was only the myrmidon of Philip of Spain, but he went a great deal farther than he need have done. They wanted Elizabeth to be their Queen, but she had quite enough to do at home.

And as to the law, it was laymen who effected the change, and banished the Mass. The Bill for Uniformity, at the beginning of the Reign, became law without one single Episcopal Vote in its favor, and by a majority of only three votes, in the Upper House. King Philip's Spanish Ambassador, Count Feria, did all he could in the Romish interest, and it was much, but it failed.

Creighton goes too far, however, in speaking of the welcome England gave to the momentous change, the parent of so much. At first, and for a long time, there was great resistance, culminating in the Rebellion of the North, in 1569. This has been clearly shown in H. N. Birt's "Elizabethan Religious Settlement." The number of Clergy resigning their Livings was probably many more than has been generally stated. Nearly all have followed Camden in his figures, and he based his upon a list of Sander's, which was only an ad interim one, and incorrect. This is the Sander that, according to Sir R. Cotton, first "pinned the term Puritan to their skirts." It may be that nearly a quarter of the Clergy abandoned their livings. The matter is not of much importance now, but what needs to be reiterated again and again is that, after the foul atrocities of Queen Mary's reign, there was no retaliation on the part of the Protestant Queen, when she came to the Throne; and that by the end of her Reign



TOMB OF QUEEN ELIZABETH.
HENRY VIII.'S CHAPEL, WESTMINSTER ABBEY.

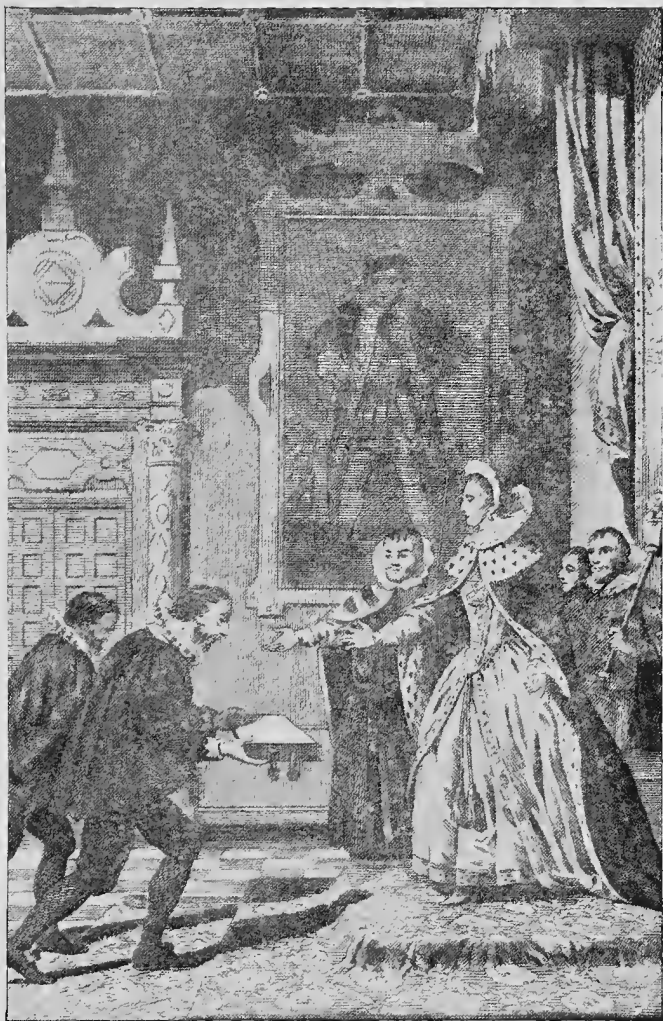
the candle lit by the noble army of Martyrs was burning freely and brightly.† The Universities, however, took a good deal of putting right, especially Oxford.



ENTRY OF JAMES I. INTO LONDON.

Parker was not left in peace, even when he was dead. His tomb in Lambeth Church was desecrated by a Roundhead soldier, named Scot. At the Restoration, however, Archbishop Sancroft had all honour done to his bones, and they were restored to their final resting place.

† H. Gee, B.D., in his "Elizabethan Clergy," needs to be corrected by Mr. Birt, as also, to some extent, Mr. W. H. Frere.



AMBASSADORS FROM THE STATES OF HOLLAND IMPLOING ASSISTANCE
OF QUEEN ELIZABETH TO DELIVER THEM FROM THE YOKE OF SPANISH
TYRANNY.

CHAPTER XXIII

THE AUTHORIZED VERSION

"Bone of our literary bone, and flesh of our literary flesh, the Authorized Version has exercised upon English character an influence moral, social, and political, which it is not possible to measure."

H. W. HOARE

WE are told that Henry III of France, being desirous of having a good French translation of the Bible, asked Genebrard, a leading scholar of the day, how much time such a work would take, and what would be the expense? Genebrard replied, that it would take thirty years; that there should be thirty Divines, well read in the Oriental languages, employed in the work; and that no less than two hundred thousand pounds would defray the charges. He added, that, after all, he would not promise His Majesty, that the work should be free from imperfections.

If the Most High and Mighty Prince James had had any idea of such a cost attending the work, it is probable that the present Authorized Version would never have been attempted—as the French one was not. Lord Mansfield has said, indeed, that whatever the expenses were, the King bore them. But there is no warrant for such a statement; the fact being, that he ordered one or two of the leading members of the company to see to it that a thousand marks were forthcoming.

Neither can it be said, that the honour of suggesting the world-famous translation belonged to the King. It was owing to the Puritans of the day, the Nonconformists still within the Church wall, professedly. And, going further still, it was owing, in reality, to the differences that existed between them and the Universities, as representing the Church of the land. For, on the accession of King James to the throne,

the Puritans petitioned him—to the number of about one thousand Ministers—on several matters, affecting both the doctrine and discipline of the Church. So that a Conference was appointed, between their leaders and certain Bishops and Deans. There were nine Bishops, six Deans, and one Archdeacon, against four representatives of the Puritan party. And these latter



JAMES I.

showed their contempt of all clerical costume, by appearing in such gowns as were commonly worn by Turkey merchants, "cloth gowns, trimmed with fur." There were also present, members of the Privy Council, five ecclesiastical lawyers, and a Scotch Presbyterian Minister, the solitary Dissenter.

The Conference commenced at Hampton Court, on the 12th January, 1603-4; having been postponed on account of the Plague in London. Amongst the things

asked by the Puritans, was a new Translation of the Scriptures. Dr. Reynolds, President of Corpus Christi College, Oxford, strongly urged it. But it was opposed by the Church party, who were afraid of the "Scotch mist," however it blew. Bancroft, Bishop of London, said that, if every man's humour was followed, there would be no end of translating. The King, however, sided decisively with the Puritans, saying that all the existing Versions were bad, and the Genevan was the



HAMPTON COURT PALACE.

worst. This latter part of the King's answer would be as unpleasant to the Puritan party as the former to the Church dignitaries; for, of all the existing Versions, they accounted the Genevan the best. It was the household Bible of most godly people. But it eschewed ecclesiastical terms, whenever it could; saying "Congregation" for "Church"; and recognizing neither "Bishops" nor "Chalices." The head and front of its offending, however, in King James's mind, would doubtless be that it was, sometimes, Anti-King as well as Anti-Bishop; and this would be far from suiting a Stuart. The note, for instance, on Exodus i. 19, where the failure of the midwives to obey



HAMPTON COURT CONFERENCE.

the order of Pharoah is the subject, says—"Their disobedience herein was lawful, but their dissembling evil." And Asa's deposition of Maachah was "not good enough"; the note saying, "Herein, he showed that he lacked zeal; for she ought to have died, both by the Covenant, as verse 13, and by the law of God. He gave place to foolish pity; and would also seem, after a sort, to satisfy the law."



HAMPTON COURT.

So if the Puritans ostensibly carried the day, it was not without much that was offensive to them, on the part of the King, who spoke already about harrying them out of the land, if they did not conform. Stubbs says that, whilst Puritanism was undoubtedly an effort after freedom, it was also a grinding social tyranny, which often profanely handled things that should have been sacred, even to the fanatic; and James had had experience of that in Scotland.

So that, if a New Translation had become a sort of party question, the triumph of the Puritans was somewhat equivocal. Still, they did triumph, as it regards the main fact; the former Translations were

to be “diligently compared and revised”; and a new one, the crown of the whole, was to be authorized for centuries, by the general consent of the people in whose language it was written.

On the 22nd July, 1604, the King wrote to Bancroft, then or just afterwards Archbishop of Canterbury, saying that he had appointed certain learned men, to the number of fifty-four, to translate the Bible into English. Some of these men had little or no preferment. And the King commanded Bancroft to see to it, that, when any benefice of twenty pounds or upwards became void, he should be informed, in order that one of the Translators might be presented. They had, probably, been chosen by the two Universities; and, being approved by the King, the work was urged on. Indeed, when once fairly taken up, James entered into the whole matter thoroughly. And, on the part of the Translators, there was no hesitation or delay. The times were changed; and it was now an honourable thing to be engaged in such a work as cost its original promoter his life. Cecil, Earl of Salisbury, Chancellor of the University of Cambridge, wrote to the Vice-Chancellor and the Heads of Colleges, mentioning the appointment made by the King; and saying that, if they could remember any fit men to join with those already appointed, they should, in the King's name, add such to those who had been previously selected for the work.

The list of Translators actually employed in the work numbers only forty-seven; the remaining seven being probably Bishops, who had the opportunity of revising the whole.* They met at Oxford, Cambridge, and Westminster; being divided again, at each of these places, so that there were six companies in all.

The instructions given were fourteen in number, and evinced much judgment:—

1.—“The Bible ordinarily read in the Church, commonly called the ‘Bishops’ Bible,’ to receive as

* Bagster's Hexapla. Introduction.

few alterations as may be. And to pass, throughout, unless the original plainly calls for an amendment.”

Thus, King James’s sweeping condemnation of all existing Translations was not allowed to have more consideration than it was worth; and the standard Bible of the day was taken, to improve upon, rather than that the work should begin *de novo*.

2.—“The names of the Prophets and of the holy writers, with other names in the Text, to be kept, as near as may be, according as they are vulgarly used.”

It would have been better, if the Translators had always given the same person one name; and not troubled the ordinary reader with both Elijah and Elias, &c. Also, here and there, the translation has been a little more liberal, as it regards proper names, than the previous ones; which is no improvement. Gen. xvi. 14, was surely better in the Bibles of 1572-5; “the well of him that liveth and seeth me.” Beerlahairoi, our present Version says. So also Gen. xxxv. 8, “the name of it was called Allon-bachuth”; the 1537 Edition says, “the oak of lamentation.”

3.—“The old ecclesiastical words to be kept; as the word *Church* not to be rendered *Congregation*.

This was a rule which, naturally, gave rise to a great deal of discussion. The question was, what ecclesiastical words were; and, the difficulty being raised first of all at Cambridge, Bancroft replied to the Vice-Chancellor, saying that it was the King’s pleasure that three or four of the most eminent Divines of the University should be overseers of the translations, both Hebrew and Greek, for the better observance of this and the next rule.

4.—“When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.”

Here, again, the question was, in what sense words were used by the most eminent Fathers; and when such a sense should be regarded as agreeable to the propriety of the place, and the analogy of faith.

Perhaps, however, more difficulty was made about this matter than there was any occasion for, it being usual with the Puritans to depreciate the Fathers.

5.—“The division of the Chapters to be altered not at all, or as little as may be, if necessity so require.”

There has been much criticism of the Chapter divisions of the Bible, from time to time. And, doubtless, there is room for improvement, as in most things mundane. But, who would prefer the recent Paragraph Bible, one of the very few attempts to show a more excellent way? Indeed, though at first sight it may not appear, there is some good reason for each Chapter Division; and it is easier to find fault than to mend. A couple of pages are given to the subject, in an able work on Revision, by a Licentiate of the Church of Scotland; but, an unsatisfactory effect is produced on the mind, by the proposed changes.* For instance, he would have the first three verses of the second Chapter of Genesis added to the first Chapter. But is it not evident that there is about as much to say on one side as on the other? The first Chapter is complete. And, what a sublime opening of the second! Which would be quite spoilt by robbing it of its first three verses. Doubtless, however, improvements could be made, here and there. But any wholesale changes would be likely to get into the same category as Dr. Conquest's “thirty thousand emendations,” which most people would prefer to call “alterations.”

6.—“No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, be so briefly and fitly expressed in the Text.”

This, also, will be acknowledged to be a wise rule. If notes were to be added at all, in explanation of the Text, then, indeed, every man's humour would be in danger of being followed; as Bancroft had objected.

7.—“Such quotations of places to be marginally

* A Plea for a New English Version Macmillan, 1864.

set down as shall serve for the fit reference of one Scripture to another."

8.—"Every particular man, of each company, to take the same chapter or chapters; and, having translated or amended them severally by himself, where he thinks good, all to meet together to confer what they have done; and agree, for their part, what shall stand."

9.—"As any one Company has despatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for His Majesty is very careful on this point."

10.—"If any Company, upon the review of the book so sent, shall doubt or differ upon any places; to send them word thereof, to note the places; and, therewithal, to send their reasons; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each Company, at the end of the work."

11.—"When any place of special obscurity is doubted of, letters to be directed, by authority, to send to any learned in the land, for his judgment in such a place."

12.—"Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the Company, either at Westminster, Cambridge, or Oxford, according as it was directed before, in the King's letter to the Archbishop."

13.—"The directors in each Company to be, the Deans of Westminster and Chester, for Westminster; and the King's Professors in Hebrew and Greek, in the two Universities."

14.—"These Translations to be used, when they agree better with the Text than the Bishops' Bible; viz. Tyndale's, Coverdale's, Matthews's, Whitchurch's, and Geneva.

Whitchurch's was, probably, the Great Bible, printed

in 1539, by Grafton and Whitchurch. It was the 1602 Edition of the Bishops' Bible which was used, as Mr. Fry has shown. Though it never had a large circulation, it was the basis, in many respects, of the Authorized Version.

It will be seen, then, in how thorough a manner the work was to be done. And, after reading such rules, we are not at all surprised at the extreme excellence of the Version. Every several part was to be examined fourteen times; some, fifteen; and some, seventeen. For, according to the eighth rule, each man was to go through the portion belonging to his Company separately; noting such alterations as he thought fit. Then, the whole Company was to go through it together, comparing these revisions, and from them digesting one revised or re-translated copy of the particular portion. Then, the other five Companies would go over the ground again. And, lastly, the Committee spoken of in the tenth rule reviewed the whole. The Septuagint was said to have been produced in 72 days. The Translators of the Authorized Version say that they spent twice seven times 72 days; and to this extreme care its excellence is partly owing.

CHAPTER XXIV

THE FIRST COMPANY

"Holy and Heavenly spirits as they are,
Spotless in life, and eloquent as wise,
With what entire affection do they prize
Their new-born Church! labouring with earnest care
To baffle all that may her strength impair."

WORDSWORTH

THE FIRST COMPANY met at Westminster, ten in number, taking the Pentateuch, and the Historical Books, to Kings, inclusive. They were:—

1.—Dr. Lancelot Andrews, who presided, then Dean of Westminster. He was born in London, 1555; went to Pembroke Hall, Cambridge; and, after the erection of Jesus College, became one of the first Fellows on that Foundation. He afterwards became Master of Pembroke Hall, and Prebendary of Westminster. He next succeeded Dr. Goodman, as Dean. But, before the work of translation was begun, he was made Bishop of Chichester; being, afterwards, translated to Ely, and thence to Winchester. His lectures at College were such as to bring his name prominently forward, as an able preacher. Buckeridge, Bishop of Rochester, who preached his funeral sermon, is responsible for the statement that he understood fifteen languages. During his vacations, he would find a master, and learn some fresh language. It has been said, that he was "a great gulph of learning, and might have been interpreter general at Babel."

The Earl of Huntingdon took him into the North of England, where he was the means of converting many Catholics, by his preaching and disputations. He was also warmly befriended by Sir Francis Walsingham, Secretary of State to Queen Elizabeth. He

gave up his Mastership of Pembroke Hall, to become Chaplain in Ordinary to Queen Elizabeth, who delighted in his preaching. It was whilst he was Dean of Westminster that the Translation was commenced; and his Company met there.



With King James also Andrews stood in high favour. The "Royal Pedant" published a defence of the rights of Kings, in opposition to the arrogant claims of the Popes. It was answered, most bitterly, by Cardinal Bellarmine; and the King asked Andrews to refute the Cardinal. This he did, in a learned and spirited quarto, highly praised by Casaubon; and the Cardinal never ventured on a reply. He was afterwards made Lord Almoner to the King; and in February, 1618, Bishop of Winchester; which, if less dignified than the Archiepiscopal See of Canterbury, was then much more richly endowed; so that it was a saying—"Canterbury is the higher rack, but Winchester is the better manger."

When at Cambridge, he was applied to by a well-fed Alderman, who could not keep awake during afternoon sermon, and had had the mortification to be

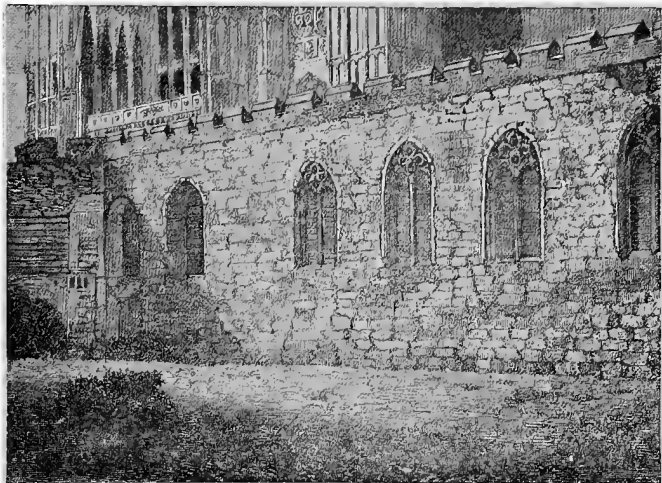
publicly rebuked by the Parish Minister. Andrews seems to have been of the opinion of the famous Dr. Romaine, who once told his congregation that it was hard work preaching to two pounds of beef and a pot of porter; so he recommended him to dine sparingly. But the rotund dignitary still slumbered in his pew; and was again aroused by stern rebukes. Andrews then recommended him to have his nap before he came to church; and this seems to have been effectual.

He continued in high esteem with James I; who, in his dying advice to his children, advised them to read his works. Not many read them now; though, in his time, he was called the star of preachers. But his manual for his private devotions has been translated from the Greek, in which he wrote it, and is read to-day. He never married, but used his large means very generously; usually sending his benefactions in private; and being specially considerate of deserving scholars. So great was his hospitality, that it used to be said, "My Lord of Winchester keeps Christmas all the year round." It was when at St. Giles's that he preached so much, and made the often quoted remark that, when he preached twice he prated once.

In the life of Waller, it is said that Andrews and Dr. Neale, Bishop of Durham, were with the King at dinner, when the King said, "My Lords, cannot I take my subjects' money when I want it, without all this formality in Parliament?" The Bishop of Durham assented; but Dr. Andrews, on being pressed, said, "I think it lawful for you to take my brother Neale's money, for he offers it." Milton embalmed his memory in a Latin Elegiac Ode, which he wrote at the age of seventeen. It is the 3rd of his youthful Odes, and is somewhat lengthy, commencing, "*Moestus eram et tacitus nullo comitante sedebam.*" Fuller says, in his quaint way, that "the world wanted learning, to know how learned this man was."

I have read his Seventeen Sermons on the Nativity,

published in the ancient and modern Library of Theological Literature. The quoting of Latin is incessant, and there is a good deal of Greek, but he usually translates as well as giving the original. Here are two illustrations, as few will follow me in reading such a volume through.



THE JERUSALEM CHAMBER, WESTMINSTER ABBEY.

“If this Child be *Immanuel*, *God with us*, then without this Child, this Immanuel, we be without God. *Without Him in this world*, saith the Apostle (Eph. 2. 12), and if without Him in this, without Him in the next; and if without Him there, if it be not Immanu-el, it will be Immanu-Hell; and that and no other place will fall, I fear me, to our share. Without Him, this we are. What with Him? Why, if we have Him, and God by Him, we need no more; Immanuel and Immanu-all. All that we can desire is for us to be with Him, with God, and He to be with us; and we from Him, and He from us never to be parted. We

were with Him once before, and we were well; and when we left Him, and He no longer with us, then began all our misery. Whensoever we go from Him, so shall we be in evil case, and never be well till we be back with Him again."

Listen to him also in his 10th sermon, as to little Bethlehem:—

"It hath been no unusual thing out of small beginnings to raise mighty States. Their first guide, Moses, whence came he? Out of a basket of bulrushes, forlorn and floating among the flags, taken up even by chance. The great beginner of their monarchy, and not of theirs alone but the two beginners of the two mighty monarchies of the Persians and Romans, Cyrus and Romulus—from the shepherd's scrip, from the sheep cot, all three; those great magnalia from parva mapalia, and as the kingdoms of the earth from a sheep cot, so His own of the Church from a fisher boat. We may well turn to them with this apostrophe; and thou, sheep cot, out of thee have come mighty monarchs. And thou, fisher boat, out of thee four of the chief and principal Apostles. Even so Lord, for so is Thy pleasure."

2.—Dr. John Overall was born in 1559, and became Fellow of Trinity, Cambridge, being appointed Regius Professor of Divinity in 1596. He succeeded Dr. Alexander Nowell as Dean of St. Paul's, and this was his station when he was appointed one of the Translators. Thus he was one of these able scholars, of whom the marginal comment in the Popish translations says, "they will be abhorred in the depths of Hell." It is not likely that this will happen to them anywhere else, however, for Overall was a man of unblemished reputation and great scholarship. He was noted for the appropriateness of his quotations from the Fathers. He was forced, by the Queen's mandate, to be Master of Catherine Hall, Cambridge, very much against his will, as it would cut him off from some of his beloved studies. In 1601, when he became Dean of St. Paul's, London, and had to preach before the Queen, he found

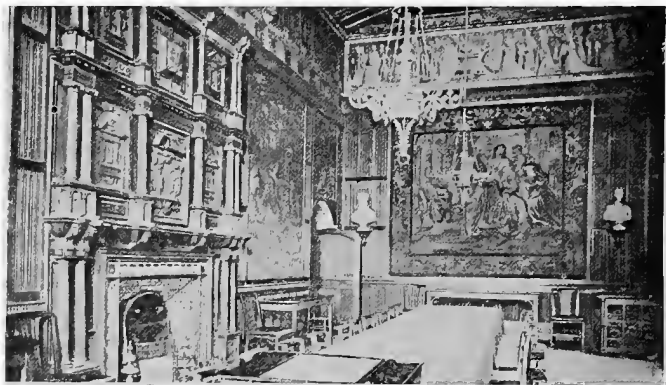
it troublesome to preach in English, having been accustomed to speak in Latin so long.

He wrote a work on the Divine Right of Government, which James I., whom the Duke of Sully called "the most learned fool in Europe," prevented the publication of. It taught that, when, after a Revolution or Conquest, a new Government was firmly established, this, in its turn, could claim the obedience of the people, as a matter of duty towards God. It was afterwards printed, and had the effect for which the King suppressed it. When James II. was expelled from the throne, many Bishops, and others, refused to swear allegiance to the new Government of William and Mary. But Bishop Sherlock, and others, who at first would not take the oath, were converted by reading Overall's book.

It was natural, for a man who "carried superintending in his very name," to be made Bishop of Lichfield, as Overall was in 1614; and of Norwich in 1618; though he died a few months after the latter promotion. He was an Arminian, with high attainments in theological learning. He was a correspondent of Grotius, and other Continental Scholars, and was greatly addicted to the Scholastic Theology. And, though this has been much decried, it might help a Translator to definitions and nice shades of thought. One of the Schoolmen wept, in his old age, because he could not understand his own book!

3.—Dr. Edwin A. de Saravia. Here we have a learned Spaniard, born at Hedin in Artois, in 1530; his father being a Spaniard, and his mother a Belgian. After being a minister at Ghent, he was sent by Queen Elizabeth's Council, as a sort of missionary, to Guernsey and Jersey, to conduct a newly-established school, called Elizabeth College. Recalled to the Continent by the Belgian Churches, 1577, he became Professor of Divinity at the University of Leyden, and Preacher at the French Church. In 1587, he came to England, with the Earl of Leicester, and became Master of the Grammar School in Southampton. In

1590, he was made a Doctor of Divinity, at Oxford. Being favoured by Archbishop Whitgift, he was made successively, Prebendary of Gloucester, Canterbury, and Westminster. He was appointed a Reviser, on account of his general fame as a linguist, rather than with the idea of his being able to render anything critically into English. He died at Canterbury, two years after the publication of the Bible, aged eighty-four years.



JERUSALEM CHAMBER, WESTMINSTER ABBEY.

When at Canterbury, the famous Richard Hooker was only three miles off; and there sprang up a great friendship between them, cemented by the agreement of their studies. Keble says, that Saravia was Hooker's confidential adviser, whilst the latter was preparing his "Ecclesiastical Polity." And old Isaac Walton gives a beautiful picture of them:—"These two excellent persons began a holy friendship, increasing daily to so high and mutual affections, that their two wills seemed to be but one and the same; and their designs, both for the glory of God, and the peace of the Church, still assisting and improving each

other's virtues, and the desired comforts of a peaceable piety."

Nevertheless, Saravia was very stiff in his views on Episcopacy; and wrote Latin treatises against Beza and others, which were published the same year as the Authorized Version. Mr. A. W. McClure thinks that Saravia was a fair sample of the "Oxford Divines"; of whom Macaulay so caustically wrote:—"The glory of being further behind the age, than any other class of the British people, is one which that learned body acquired early, and has never lost."*

4.—Dr. Richard Clarke, Vicar of Minster and Monkton, Isle of Thanet; and Fellow of Christ's College, Cambridge. He was one of the six preachers at Canterbury Cathedral. Though sentiment could not weigh in the selection of men for such a work, it was pleasant to have the Vicar of the Parish which includes Ebb's Fleet and the site of Augustine's sermon before Ethelbert and Bertha. He died in 1634; and a folio volume of his sermons was published three years afterwards.

5.—Dr. John Layfield, Rector of St. Clement Danes, Westminster, and Fellow of Trinity College, Cambridge. He was noted for his skill in architecture; and his knowledge was mainly depended upon for the fabric of the Tabernacle and the Temple. Layfield was, probably, the Chaplain and Attendant of George Clifford, third Earl of Cumberland, during his expedition against the West Indies, in 1598, and wrote the account of the voyage printed in Purchas's Pilgrims (1625). In 1610 he was created Fellow of the newly-founded Chelsea College. He died in Westminster in 1617.

6.—Dr. Robert Tighe, Rector of All Hallows, Barking; and Archdeacon of Middlesex. This name is wrongly given, as Leigh, in all the lists of Translators. Wood, in his *Athenæ*, gives it Tighe; and adds, "an excellent textuary and a profound linguist,"

* *The Translators Revived*. A valuable work, published by Scribner, New York, 1853.

and therefore employed in the Translation of the Bible. He was born at Deeping, Lincolnshire; and educated, partly at Oxford, and partly at Cambridge. He died in 1620; and must have been richer than most of the Translators, for he left his son £1,000 a year.

7.—Master Burgley, or Mr. F. Burleigh; or according to Lewis, Mr. Burleigh Stretford; of whom we know nothing more. Francis Burleigh was made Vicar of Bishop's Stortford in 1590.

8.—Mr. Geoffrey King, Fellow of King's College, Cambridge. He became Regius Professor of Hebrew, at Cambridge; succeeding Mr. Spaulding, another of these Translators.

9.—Mr. Richard Thompson, Fellow of Clare Hall, Cambridge. This was, probably, "Dutch Thompson"; so called, from the land of his birth. But, if he was born in Holland, his parents were English. He is said to have been an admirable philologist; though his studies were somewhat desultory. He was a friend and familiar correspondent of Scaliger, who valued his criticisms. He also supplied suggestions to his friend Casaubon, for an edition of Suetonius and Polybius. Bishop Launcelot Andrewes presented him to the Rectory of Snailwell, Cambridgeshire. Thomas Farnaby tells us that Thompson lived for some time under the protection of Sir Robert Killigrew; and that he was a great interpreter of Martial. Hickman calls him "the grand propagator of Arminianism." He was better known abroad than in England.

10.—Dr. William Bedwell, the principal Arabic scholar of his time. He was tutor to the great Orientalist, Dr. Pocock; and spent many years in compiling an Arabic Lexicon and a Persian Dictionary. His Arabic translation of St. John's Epistles is preserved in the Bodleian Library. He became Vicar of Tottenham High Cross, London; and left many valuable manuscripts to the University of Cambridge. In 1615, he published "A Discovery of the Impostures of Mahomet and of the Koran." He was also fond of

mathematics, inventing a ruler for geometrical purposes, which went by the name of Bedwell's Ruler. The voluminous manuscripts of his Lexicon were loaned by the University of Cambridge, to aid in the compilation of Dr. Castell's colossal work, the Lexicon Heptaglotton. So, do not let it be thought that, in the days of the Authorized Version, "Cognate" and "Shemitic" languages were unknown. Bedwell laid stress on the practical importance of a tongue which was the only language of religion, and the chief language of diplomacy and business, from the Fortunate Islands to the China Seas; and on the value, for letters and science, of a literature so rich in theological, medical, and mathematical works, and in translations of ancient authors. He also expressed just views of the use of Arabic, in the elucidation of Hebrew words, as exemplified in the writings of the Mediæval Rabbins.

CHAPTER XXV

THE SECOND COMPANY

THE SECOND COMPANY met at Cambridge, and was occupied with Chronicles to the Song of Solomon. There were eight members of this band, the first being

1.—Mr. Edward Lively. Archbishop Whitgift was his friend; and he was made Fellow of Trinity College, Cambridge, in 1572. He received instruction in Hebrew from the famous John Drusius. In 1575, he was unanimously elected Regius Professor of Hebrew, in spite of the fact that Lord Burghley, Chancellor of the University, had recommended another appointment. Lively had been in pecuniary difficulties, having a large family; but, in connection with the Translation, he was presented by His Majesty to the Rectory of Purleigh, Essex. It seems to have come too late, however, for he died in May, 1605, leaving eleven children, “destitute of necessities for their maintenance; but only such as God, and good friends should provide.” Some think his death was hastened by his too close attention to the preliminaries connected with the Translation. And that event probably retarded the commencement of the work considerably. He had great skill in the Oriental tongues; and, amongst other works, was the author of a Latin Exposition of five of the Minor Prophets. Dr. Pusey, who wrote on the whole of them, says, that Lively (whom Pococke never mentions but with great respect), was probably, next to Pococke, the greatest of our Hebraists. Usher, Eyre, and Gataker, speak in the same terms.

2.—Dr. John Richardson, afterwards Master of Trinity. He was Fellow of Emanuel; and, in 1607,

was appointed Regius Professor of Divinity, in Cambridge. He and "Dutch Thompson" were amongst



CAMBRIDGE, EMMANUEL COLLEGE.



CAMBRIDGE, QUEEN'S COLLEGE, NORTH COURT.

the first Cambridge scholars to maintain the doctrine of Arminius against Calvin; and, as the *odium theologicum* was intense on the subject, being a corpu-

lent man, he was publicly reproached in St. Mary's pulpit as a "fat-bellied Arminian." He was also, one of those who dared to oppose the growing presumption of the Stuart Kings, which resulted in the death of Charles I. He was born at Linton, and died in 1621; being buried in Trinity College Chapel, Cambridge.

On the occasion of James I.'s first visit to Cambridge, an extraordinary Act in Divinity was kept; John Davenant being answered, and Richardson one of the opposers. These scholastic tournaments were sure to be got up whenever there was a visit from the King, or some chief magnate; and there was great interest in them, the discussions always being in Latin. Dr. John Davenant, afterwards Bishop of Salisbury, had to meet all comers; his contention being, that kings might never be excommunicated. Richardson brought up the example of Ambrose, the famous Bishop of Milan, who excommunicated the Emperor, Theodosius the Great. King James exclaimed, "Verily, this was a great piece of insolence on the part of Ambrose." Richardson calmly rejoined, "A truly royal response, and worthy of Alexander! This is cutting our knotty arguments, instead of untying them." And, taking his seat, he desisted from further discussion. He was chosen Vice-Chancellor, in 1617, and again 1618. He left a bequest of £100 to Peterhouse.

3.—Dr. Lawrence Chaderton. It need scarcely be said, that the spelling at this period was most uncertain. This member of the company may be Chaderton, or Chatterton. And many of the names are spelt in two or three different ways; sometimes by the same writer.

He was the first Master of Emanuel College, Cambridge, Sir Walter Mildmay, its founder, saying, "If you will not be Master, I will not be Founder." He was also one of the four Puritan Divines who took part in the Hampton Court Conference which originated the Translation. His character is given as "grave, godly, learned, familiar with the Greek

and Hebrew tongues, and the numerous writings of the Rabbis." He was the tutor of Bishop Joseph Hall, of Norwich. And, it is recorded of him, that he never required spectacles, though he lived to the age of 103; being born in 1537, and dying on 13th November, 1640.

His life, by W. Dillingham in Latin, was published in 1700. His father lived at the Lees, Oldham, and when he went to Christ's College, Cambridge, after much conflict of mind, he adopted the Puritan opinions. His father not only disinherited him in consequence, but "sent him a poke, with a groat in it, to go a begging." The letter ran:—"Son Lawrence, if you will renounce the new sect which you have joined, you may expect all the happiness which the care of an indulgent father can secure you. Otherwise, I enclose a shilling to buy a wallet. Go and beg."

These early persecutions, however, only bound him all the more to the doctrines and life which had been the occasion of them. In the latter part of his life, fearing lest he should not have a successor at Emanuel who held the same doctrines, he resigned in favour of one who did. He not only survived him, however, but the two following Masters in addition!

The family was a wealthy one; and they were strong Roman Catholics. Probably, their bigotry defeated their own ends, and disgusted this promising son; as is often the case. He was chosen Fellow of his College in 1567, and became Master of Arts in 1571, and Bachelor of Divinity in 1584. He did not receive his D.D. till 1613, however, and then it was pressed upon him. For sixteen years, he was Lecturer at St. Clement's, Cambridge; and once held a public disputation on Arminianism, such things not being infrequent at that time. About 1578, by Order of Parliament, he was appointed Preacher of the Middle Temple, with a liberal salary. When Sir Walter Mildmay, one of Queen Elizabeth's foremost statesmen, and great in her favour, founded Emmanuel College, she rallied him with erecting a Puritan Foundation.

He said that he was planting an acorn; and, when it became an oak, no one knew what would become of it. It was a plain sign of his feeling that the Chapel was built in the uncanonical direction of North and South. Nearly a hundred years afterwards, the Non-conforming building was pulled down, and rebuilt according to the "Orientation of Churches"; but the College has continued to supply a godly succession of men, who have kept the Founder's wishes in honour. Chaderton was its first Master, and held the position for thirty-eight years.

There was bigotry all round in these days. Mr. McClure quotes a very significant passage from Coleridge, in his *Literary Remains*. "If any man, who, like myself, hath attentively read the Church History of the Reign of Elizabeth, and the Conference in the days of her pedant successor, can show me any essential difference between Whitgift and Bancroft, during their rule; and Bonner and Gardiner, in the Reign of Mary; I will be thankful to him. One difference I see; namely, that the former, professing the New Testament to be their rule and guide, and making the fallibility of all churches and individuals an article of faith, were more inconsistent, and therefore less excusable, than the Popish persecutors."

It was during Chaderton's Mastership of Emmanuel that the Translation was done; and he, practically, ordered the affairs of the College till the close of his life. Dr. Holdsworth, who succeeded him, told him that, as long as he lived, he should be Master *in* the House, though he himself was forced to be Master *of* it. He was much respected in Cambridge, throughout his unusually prolonged life. During fifty-three years he was married; and he never suffered any of his servants to be kept from public worship, by the preparation of food, or other household cares. Mr. McClure gives an illustration of his preaching, not likely to occur in this age of "Scraps" and "Tit-Bits." When visiting his native County of Lancaster, he was invited to preach; and, having addressed his audience

for two full hours, he paused, and said, "I will no longer trespass on your patience." The congregation, however, cried out, "Go on! For God's sake, go on!" He, accordingly, proceeded for some time longer. "When," says Coleridge, "after reading the biographies of Isaak Walton, and his contemporaries, I reflect on the crowded congregations, who, with intense interest, came to their hour or two-hour-long sermons, I cannot but doubt the fact of any true progression, moral or intellectual, in the mind of the many. The tone, the matter, and the anticipated sympathies, in the sermons of an age, form the best criterion of the character of that age."

As a preacher, Chaderton came to have great influence; and he had large congregations in Cambridge, both from Town and University. When he found it necessary, very late in life, to resign his Lectureship, he received an address from forty Clergy, begging him to reconsider his decision, and alleging that they owed their conversion to his preaching.

Chaderton was a moderate man. But, at the Hampton Court Conference, he was rudely assailed by Bancroft, then Bishop of London, his old fellow collegian and friend. He denounced him to the King, saying that he and his party were Cartwright's scholars, schismatics, and breakers of the law. "You may know them by their Turkie grogram," His biographer, Dillingham, says that, near the end of his life, he saw him reading a Greek Testament of very small type without glasses; and that, though he watched for it, he never detected him repeating himself in conversation. In this reign ten men of Herefordshire danced the *morish* before King James, their united ages exceeding a thousand years!

4.—Francis Dillingham, Fellow of Christ's College, and "a great Grecian." Anderson illustrates the hold that the Genevan Version had acquired, by saying, that both Dillingham and Overall continued, as authors, to quote it, for years after the "Authorized" had been published. Dillingham was Parson of Dean,

his native place, and beneficed at Wilden, Bedfordshire. He died a single and a wealthy man.

“My father,” says worthy old Thomas Fuller, “was present in the Bachelors’ School, when a Greek Act was kept, between Francis Dillingham and William Alabaster, to their mutual commendation.” This was a debate, carried on in the Greek tongue, and might well justify the name which Dillingham gained of the “great Grecian.” He collected, out of Cardinal Bellarmine’s writings, all the concessions made by that acute writer, in favour of Protestantism. He published also a Manual of the Christian Faith, taken from the Fathers; and many treatises relating to the Romish controversy. He went to Christ’s College, Cambridge, in 1586; and was elected, in due course, Fellow, Master of Arts, and Bachelor of Divinity.

5.—Thomas Harrison, D.D., Vice-Master of Trinity, Cambridge, noted for his exquisite skill in Hebrew and Greek idioms. He was a known Puritan; and Dr. Whitaker called him “his poet,” at Cambridge. Dyer ascribes to him a Lexicon, entitled “Pente Glotton.” He was buried, with some pomp, in the Chapel of his College, in 1631.

Fuller records the following instance of his meekness and charity. “I remember when the Reverend Vice-Principal of Trinity College, in Cambridge, was told that one of his scholars had abused him in an oration. ‘Did he name me?’ he replied. ‘Did he name Thomas Harrison?’ And, when it was returned that he did not, ‘Then,’ said he, ‘I do not believe that he meant me.’” He was one of the chief Examiners in the University of those who sought to be Professors of Hebrew or Greek.

He was born of a respectable London family, and entered Merchant Taylor’s School in 1570; where he is said to have been second only to Lancelot Andrews. Afterwards he went to St. John’s College, Cambridge; and graduated in 1576. He apparently became a Fellow and Tutor of Trinity.

6.—Dr. Roger Andrewes, Fellow of Pembroke Hall,

Cambridge; and, afterwards, Master of Jesus College, and Prebendary of Chichester, and Southwell. He was brother to the more famous Lancelot; and died in 1618.

7.—Dr. Robert Spalding, Lively's successor as Regius Professor of Hebrew.* He was also Fellow of St. John's College, Cambridge.

8.—Dr. Andrew Byng was King's Professor of Hebrew at Cambridge. He was born there, and educated at Peterhouse. In 1605, there is a decree of the Chapter of York, to keep a Residentiary's place for him, as he was then occupied in translation. In 1606, he became Sub-Dean of York; and, in 1618, Archdeacon of Norwich. He died during the Interregnum, at Winterton, in Norfolk, 1651.

CHAPTER XXVI

THE THIRD COMPANY

THE THIRD COMPANY met at Oxford, taking Isaiah to Malachi, inclusive. There were seven members, the President being—

1.—Dr. John Harding, Regius Professor of Hebrew; and, afterwards, President of Magdalen College. He was also Rector of Halsey, in Oxfordshire. He had been Professor of Hebrew for thirteen years. Thus, though we know little about him, his occupancy of that Chair would mark him out.

2.—Dr. John Rainolds, properly so spelt, although often in the more modern form of Reynolds; Latin form, Reginaldus.

Here we come to one of the two most conspicuous men of the entire group, at whose suggestion, at the Hampton Court Conference, the work was undertaken. Mr. Alexander B. Grosart says:—

“To have been the originator of that revised Translation of the Scriptures which, as our English Bible, stands at the head of the Literature of England in potent and imperishable influence for good; to have been regarded as a foeman worthy of his steel by Bellarmine; to have been missed and mourned by Scaliger, unused to weep; to have united in his honour and ever-recurring praise as a scholar, Divine, Controversialist, and man, the Precisian of Ecclesiastical order and the Puritan in doctrine; to have been the revered tutor of Richard Hooker; and to have been selected to write the Epitaph of Sir Philip Sidney; and all this without sacrificing his own marked individuality of character or intrepidity of adhesion to unpopular principles, argues a remarkable combination of gifts and graces.”

He was born at Pinhoe, near Exeter, in 1549, and when he was 13 he went to Oxford, so that students got into training then much earlier than now. He was at Merton a short time, where his uncle was Vice-Chancellor, but soon afterwards was admitted scholar of Corpus Christi, of which he later on became President. "The immortals never come alone," and



DR. RAINOLDS.

Fuller says of Rainolds, Hooker, and Jewel, all Devonshire men, and all of this College, that no County in England bare three such men, in what College soever they were bred; and no College in England bred three such men, in what County soever they were born.

There is an old story, possibly apocryphal, that he and his elder brother, William, mutually converted one

another to Romanism and the Protestant faith; but what is certain is that Rainolds completely defeated a Romanist in a Disputation, so that he acknowledged the victory of his opponent—a rare result. John Hart was the Romanist, and he challenged all learned men to try the doctrine of the Church with him. Rainolds accepted the challenge, at the suggestion probably of Sir Francis Knollys. After a number of combats, Hart quitted the field in frankly acknowledged defeat, as appears from his own letter. The “Conference,” subscribed by both parties, has been published a number of times, Rainold’s position being the same as Chillingworth’s, the supreme and absolute authority of the Bible.

At the time of this Controversy Sir Francis Walsingham founded a Divinity Lecture at Oxford, avowedly intended to “overturn Popery,” and Queen Elizabeth appointed Rainolds Lecturer. He delivered Lectures, as Regius Professor of Divinity, three times a week in full Term, and had constantly a large audience. Bellarmine was then public reader in the English Seminary at Rome, and as he delivered his Lectures they were taken down and regularly sent to Dr. Rainolds, who immediately commented on, and refuted them. Thus Bellarmine’s books of controversy were answered before they were printed. Certainly truth was earnestly and ably contested in these times, and we hear of a number of public disputations. Rainolds could not abide the bigotry of the Romanists, and said, “unto us Christians no land is strange, no ground unholy; every Coast is Jewry, every Town Jerusalem, every house a Sion, and every faithful company, yea, every faithful body a Temple to serve God in. The presence of Christ, among two or three gathered together in His name, maketh any place a Church; even as the presence of a king, with his attendants, maketh any place a Court.”

In 1598 he was made Dean of Lincoln, but his studies were so interfered with that he exchanged the Deanery, the year following, for the Presidentship of Corpus Christi College. Later on, the Queen offered

him a Bishopric, which he declined for the same reason. He devoted himself thoroughly to the advancement of his College, however, and Brook says:—

“The College had been greatly impoverished, but by Dr. Rainolds’s exertions, it was brought into a state of distinguished prosperity. Besides the improvement of its statutes and pecuniary resources, he greatly beautified the buildings, improved the scholars, reformed the whole College system, and directed all its operations to provide able and learned pastors for the Church of God.”

He was tutor to Richard Hooker, and Bishop Hall said of him “he alone was a well-furnished library, full of all faculties and learning.” In company with his renowned pupil and three others he was expelled from his College, in 1579, by Dr. John Barfoote, the peremptory dealer with Puritans—his own expression. We can partly imagine why this peremptory individual exerted himself, but Rainolds wrote at once to both Sir Francis Walsingham and Sir Francis Knollys, to the latter of whom he said:—

“Against all law and reason, he has taken upon him to expel out of our house both me and Mr. Hooker, and three other of our Fellows, for doing that which, by oath, we were bound to do. I beseech your Honour that you will desire the Bishop to let us have justice; though it be with rigour, so it be justice; our cause is so good, that I am sure we shall prevail by it. Thus much I am bold to request for Corpus Christi College sake, or rather for Christ’s sake.”

Whatever had offended the peremptory Barfoote, it is certain they were all restored the same month, and it was after this that he applied himself so assiduously to his readings of the Fathers, Greek and Latin, and the entire literature of the Church, which made him such a formidable controversialist. He had not only to be defender of the Faith against Popery, but was called on also to defend himself against the extreme High Church opinions of the notorious Bancroft. It had been hitherto maintained that the superiority of

Bishops over pastors or presbyters was of human appointment, and traceable back only to the fourth or, at most, the third Century. Bancroft preached up the "Divine right" of the Bishops, and was answered, though reluctantly, by Rainolds, who said he would much rather detect and refute the errors of Papists than those of his brethren confessing the same faith in Christ. Yet he considered it to be an incumbent duty to declare the truth without respect of persons.

He was the author of a number of works, including the "Overthrow of Stage Plays," and Commentaries on Obadiah and Haggai, lately published. But of course his action at the "mock Conference," as Neal calls it, at Hampton Court, is that for which he will never be forgotten. Here the high and mighty Prince James, at the very beginning of his Reign, talked Latin, used upbraidings rather than arguments, and concluded the whole affair with insulting the Puritans. Even Sir John Harrington, a bitter opponent of the Puritans, said that, if the King spoke by the power of inspiration, as some of the Bishops affirmed, the spirit was rather foul mouthed. Hallam says, "We are alternately struck with wonder at the indecent and partial behaviour of the King, and at the abject baseness of the Bishops, mixed, according to the custom of servile natures, with insolence towards their opponents. It was easy for a Monarch and eighteen Churchmen to claim the victory." There were only four Puritans, who were brow-beaten, threatened, taunted, and insulted. Robert Robinson, of Cambridge, said it was a ridiculous farce, a compound of king-craft and priest-craft. "The Puritans would not be gulled by it, but continued to dissent, and they were right."

And yet, but for this Conference, the Authorized Version would perhaps never have seen the light, so

"God moves in a mysterious way
His wonders to perform."

Rainolds suggested it, and though the project was

at once opposed, the King took it up with warmth, and in due time the most influential volume in the world saw the light. Perhaps the King treated him with a little more respect than the other Puritans, and when he took exception to the words in the Marriage Service, "With my body I thee worship," the King replied:—

"Many a man speaks of Robin Hood who never shot in his bow; if you had a good wife yourself, you would think that all the honour and worship you could do to her were well bestowed."

Rainolds died whilst the work was in progress, when only 58 years of age, having worn himself to a skeleton with his labors. But even during his illness, his coadjutors met at his lodgings once a week to compare notes together. When his friends told him he should not throw away his life for learning, he answered with a smile "*Nec propter vitam vivendi perdere causas.*"

The learned Scaliger lamented his death as a public loss to the Churches at home and abroad, and he was styled the phoenix of England, and the most learned man of the time. Even Anthony a-Wood, often failing to do justice to Puritans "waxes cumbrously eloquent and even exaggerative in his praise." There was an absurd rumour that this "pillar of Puritanism" had recanted his Protestant principles at the last, but he set his name to a declaration quite disposing of the matter. Perhaps the highest praise he ever had was, *Incertum est fuerit doctior an melior*; it is doubtful whether he were more learned or pious.

3.—Dr. Thomas Holland, then Fellow of Baliol College, afterwards Rector of Exeter College, and Regius Professor of Divinity, at Oxford. He became distinguished for the large share which he took in the work; standing high, both as a scholar and an earnest Biblical student. According to Wood, he was "another Apollos, mighty in the Scriptures, a most learned Divine." But, as Dr. Reynolds died soon after the work was begun, so did he almost as soon as it was finished.

Dr. Holland stoutly resisted the Popish innovations of Bancroft and Laud. When Laud was going through his exercises, as candidate for the Degree of Bachelor of Divinity, in 1604, he contended that there could be no true Churches without Diocesan Episcopacy. For this, Holland, who presided on the occasion, rebuked him sharply, as one who sought to sow discord among brethren, and between the Church of England and the Reformed Churches abroad. His election to the Rectorship of Exeter College was secured by the influence of Queen Elizabeth, who depended on him to bring the College, where there were many Romanists, into conformity with the Established Church. The public disputations were stopped in 1598, because his time was so occupied by the great number of those who responded *pro forma*.

Divinity filled not only his head but his heart; and his fame was not confined to the British Universities. He is said, never to have set out on a journey from his College, without calling his friends together, and recommending them to the love of God, and the abhorrence of Popery. He was born at Ludlow, in 1539; and died in the 73rd year of his age. Sickness and the infirmities of age, quickened his desires for Heaven. In the hour of departure, he exclaimed, "Come, Lord Jesus, Thou bright and morning star. I desire to be dissolved, and to be with Thee." Dr. R. Kilbye preached his funeral sermon.

4.—Dr. Richard Kilbye, Rector of Lincoln College, Oxford, and afterwards Regius Professor, being eminent as a Hebrew scholar. He wrote a Commentary on Exodus, chiefly drawn from Rabbinical sources. In fact, he was constantly absorbed in Hebrew; and Casaubon saw at his lodging the *Lexicon Arabicum* of Raphelenguis; the only other copy in the country being that in the possession of the Bishop of Ely. He was a friend of Isaac Walton's; who tells us that, one day, he and Dr. Sanderson rode into Derbyshire together. Going to Church, the young preacher had no more discretion than to waste most of his time on

exceptions against the late Translation, and gave three reasons why a particular word should have been otherwise translated. Dr. Kilbye sent for him, and told him that he might have given his poor untutored congregation better fare; as for your three reasons, he said, "we considered them all, but found thirteen considerable reasons for translating as we did."

Dr. Kilbye was a native of Radcliff, on the river Wreak, in Leicestershire, where he was born about 1561. He became Prebendary of Lincoln Cathedral. He died in November, 1620, aged sixty years; and was buried in the Chancel of All Saints' Church, Oxford.

5.—Dr. Miles Smith, Canon of Hereford, was the writer of the Preface. This was an able production, but far too long. It made forty quarto pages, and the printers grumbled. It was printed in Dr. Blayney's Edition of 1769, and also in that of the Pitt Press, printed for William IV., in 1837. Dr. Smith had Hebrew "at his fingers' ends," and, along with Bilson, edited the whole. He became well-known for his strenuous opposition to Laud and his tenets, when the latter was Dean of Gloucester. The See of Gloucester was conferred on him in 1612, mainly as a reward for his services in connection with the Translation. He died in 1624.

Miles Smith was a strong Puritan, but he appears to have carried things too far. Four years after his consecration, it was found that the Cathedral was in a state of decay, and that the Communion Table was retained in the midst of the Choir. So James I. sent Laud to be Dean, with instructions to bring about a reformation. Laud at once summoned the Chapter, without consulting the Bishop, and laid the King's commands before them. They gave orders, very soon, for the repair of the Cathedral, and the removal of the Communion Table. This led to a tumult among the town's-folk, and the Clergy of the Diocese, which was aggravated by the Bishop; who declared that he would not enter the Cathedral again, till the causes

of offence were removed. Laud, however, remained stedfast, sure of the countenance of the King; and the Puritans had to relinquish a hopeless contest. Smith wrote a number of works now forgotten.

6.—Dr. Richard Brett, Fellow of Lincoln College, and Rector of Quainton, near Aylesbury. Mombert quotes a saying about him, that he was “skilled and versed to a criticism in the Latin, Greek, Chaldee, Arabic, and Ethiopic tongues.” He died 15th April, 1637, and was buried in the Chancel of his Church. It is pleasant to find that, with all his scholastic attainments, it is also recorded of him, that he was “a most vigilant pastor, a liberal benefactor to the poor, a faithful friend, and a good neighbour.” For three and forty years, he kept to the one Parish of Quainton.

7.—Daniel Featley, D.D. was a controversialist, preacher, and author of considerable influence in his time. His life was published by his nephew, and he says that the name was originally Faireclough, and by that name he was ordained. “But even in the days of my good father, the name varied from Faireclough to Fairecley, by the mistakes of people, and then to Featley!” He was at Corpus Christi, Oxford, when Dr. Rainolds was President, and delivered his funeral oration when he died. He went to Paris, and so contended with the Sorbonists for Protestant truth, that even his opponents admired him. Then for a short time he became Rector of Northhill in Cornwall, but was soon made domestic Chaplain to Archbishop Abbot, and Rector of Lambeth. He published a full account of John of Leyden, and the Anabaptists of Munster, with all their iniquities and absurdities. And, as all these began with the denial of Infant Baptism, he disputed with the Baptists in another volume, “Dippers dipped.” He was very popular as a preacher, and is said by his nephew to have had “a lovely, graceful countenance.” His “*ancilla pietatis*” was a devotional book famous for a long time. It

consisted of instructions, hymns, and prayers, and was a great favourite with Charles I. He was a defender of the Church of England against both Romanists and extreme Puritans, and was a witness against Laud in 1634.

CHAPTER XXVII

THE FOURTH COMPANY

THE FOURTH COMPANY also met at Oxford, having for their portion the Four Gospels, the Acts of the Apostles, and the Revelation of St. John. It consisted of eight members, the President being:—

1.—Dr. Thomas Ravis, born at Malden, bred at Westminster School, and entered Christ Church, Oxford, in 1575. In due course, he became Dean of Christchurch; and, then, he compelled the Members of the College to forego their allowance of Commons, in exchange for two shillings a week. Some, who resisted, he expelled; others, he sent before the Council; and others, he imprisoned. Ravis, at one time, held a plurality of livings. This was one of the cases that justified the complaint of Lord Chancellor Ellesmere, at the Hampton Court Conference. His Lordship complained of this practice, as occasioning many learned men at the Universities to pine for want of places, whilst others had more than they could fill. “I wish, therefore,” said he, “that some may have single coats, or one living, before others have doublets, or pluralities.” To this, Bancroft replied, “But a doublet is necessary in cold weather.” This Prelate was a fierce persecutor of the Puritans; but was reputed to be very penurious, so that the wags of the day made this epitaph over him:—

“Here lies His Grace, in cold clay clad;
Who died for want of what he had.”

Ravis succeeded Bancroft in the Bishopric of London, and succeeded him also in his attitude to the godly Puritans. He declared, “By the help of Jesus, I will not leave one preacher in my Diocese who doth not



GEORGE ABBOT, ARCHBISHOP OF CANTERBURY.

subscribe and conform." Among others, he cited Richard Rogers before him, for nearly fifty years a faithful minister, than whom, it was said, God honoured none more in the conversion of souls. It was to him that Ravis said, "Subscribe and Conform." Ravis died, however, on December 14th, 1609, before the Version was published, and was buried in the North Aisle of St. Paul's Cathedral.

2.—Dr. George Abbot, Dean of Winchester, and Master of University College, at the time of his appointment. In 1609, he was made Bishop of Lichfield; and, the following year, was translated to the See of London; where, also, he only remained a year, being made Archbishop of Canterbury on April 9th, 1611, the year the Translation was finished. His Bishoprics were very short; but he remained Archbishop more than twenty years; being then succeeded by the famous, and infamous, Laud; who was a striking contrast to him. He died 4th August, 1633, aged 71 years.

Abbot was the son of a Cloth-worker at Guildford, in Surrey; where he was born, October 29th, 1562. He became a popular preacher at Oxford, and vigorously defended the rights of the subject, and liberty of conscience. He founded an Hospital at Guildford, and endowed it with £300 a year, for the employment and maintenance of indigent persons. He also left several large sums for charitable purposes, besides several donations to the University of Oxford. His publications were chiefly in divinity; his History of the Massacre in the Valteline being printed in Fox's Acts and Monuments. He always loved his native Guildford; and, when he died at Croydon, his body was brought there, and buried in Holy Trinity Church. His parents had been sufferers for the truth, in the times of Popish cruelty; and he was one of Laud's chief opponents.

Dr. George Abbot had a brother who was Bishop of Salisbury, and another who was Lord Mayor of London. Of his brother Robert, the Bishop, it was

said, that "gravity did frown in George, and smile in Robert." But George had a good deal to make him frown. His health being impaired, he had recourse to hunting, by medical advice. Jerome notices, that there were worthy fishermen who followed the sacred calling, "but we nowhere read of a holy hunter." Whilst hunting one day, an arrow from his cross-bow, aimed at a deer, glanced from a tree, and killed a game-keeper, who had been cautioned to keep out of the way. This was a great affliction to Abbot; and, during the rest of his life, he observed a monthly fast on Tuesday, the day of the mishap. He also settled a liberal annuity on the widow. But he had many enemies, and they made a strong handle of this accidental homicide. It was insisted, that the Canon Law allows no man of blood to be a builder of the Spiritual Temple. And Laud, amongst others, refused to receive consecration from him.

Soon afterwards, he was required to live in retirement, at Ford, near Herne Bay, a quiet country house of which Cranmer had been fond. He was suspended for a short time; Laud being very active in the matter. But the fickle James soon saw fit to alter his course; and Abbot continued in honour for another five years, though he opposed the growing tyranny of the king. When James I. issued his foolish Book of Sports, encouraging promiscuous dancing, archery, leaping, vaulting, May games, Whitsun ales, and Morrice dancers, on Sundays, after service, Abbot refused to have it read in the Church at Croydon, where he then was. It was said of him, however, that he was made a Shepherd of shepherds, before he had been a shepherd of sheep, never having had a parish, and that he was somewhat wanting in sympathy with the troubles and infirmities of ministers. But if he was severe in his proceedings against Clerical delinquents, he protested that he acted so as to shield them from the greater severity of the Lay Judges. He published Lectures on the Book of Jonah, and a number of treatises relating to the political and religious occurrences of the times.

When Charles I. succeeded to the throne, Abbot crowned and anointed him, and, if the new King had only listened to him, instead of resenting his action, would, perhaps, have saved his head. Here was a Nathan at hand, as soon as he came to the throne; but Abbot's words had little effect. He was a man of a "very fatherly presence," and unimpeachable in his character; an excellent preacher, and full of learning; "all of the old stamp," says Anthony Wood.

3.—Dr. Richard Edes (or Eedes) was born at Lewell, in Bedfordshire, about 1555; and was sent to Westminster School. He became a Student of Christ's College, Oxford, in 1571, and took his two Degrees in Arts; also two more in Divinity. As a preacher, he rose to eminence, and was made Prebendary, Canon, and Chaplain to Queen Elizabeth. In 1596, he became Dean of Worcester, and he was also Chaplain to James I., and was much admired at Court. In his younger days, he was given, like some other fashionable clergyman, to writing poetry and plays.† But, in riper years, the Antiquarian of Oxford says, he was "a pious and grave Divine, an ornament to his profession, and grace to the pulpit." He published a number of discourses; but no one, now, knows anything more about them than about his early poetry. He died at Worcester, November 19th, 1604, soon after his appointment as a Translator, and before the work was well begun.

Dr. Edes had, evidently, both life in the soul and grace on the neck. Wood says, that, when he was Chaplain to the Queen, he was "then and ever after, to his death, held in great admiration at Court, not only for his preaching, but most excellent and polite discourse."

Anderson says that Edes was succeeded by Dr. John

+ "At times

He altered sermons, and he aimed at rhymes,
And his fair friends, not yet set down to cards,
Oft he amused with riddles and charades."

† Craib evidently did not find the species extinct in his time.

Aglionby. He was descended from a respectable family in Cumberland. In 1583, he became a Student in Queen's College, Oxford; of which he became a Fellow. He travelled a great deal; and then was made Chaplain to Queen Elizabeth. He was chosen Principal of St. Edmund's Hall in 1601. He was also Rector of Islip; and, on the accession of James I., became one of his Chaplains. He died February 6th, 1610, at the early age of 43, before the Translation was finished. He made the acquaintance of Bellarmine, when he was abroad; and took his Degree of Doctor in Divinity in 1600. He has left no publication; but is said to have been "accomplished in learning, and an exact linguist."

4.—Dr. Giles Tomson, Dean of Windsor, of whom it is recorded, that he took a great deal of pains over the Translation. In the year of its publication, he was made Bishop of Gloucester; but died on the 14th June, just a year after his consecration, at the age of 59, "to the great grief of all who knew the piety and learning of the man." Perhaps, he was ill most of the time, as it is recorded that he never visited Gloucester after his election to the See. He was Chaplain to Queen Elizabeth, and Registrar of the Most Noble Order of the Garter.

5.—Sir Henry Savile, Greek Tutor to the Princess Elizabeth, and Provost of Eton. He was knighted by James I. the year the Translation was agreed upon; and, losing his son about the same time, he devoted his time and fortune to the encouragement of learning. He made valuable contributions of rare books and manuscripts to the Bodleian Library, besides Greek type and matrices to the Oxford Press. Together with John Bois, he brought out a fine edition of Chrysostom's Works in Greek, in eight volumes, folio, which is said to have cost him £8,000. He died at Eton, in 1622, aged 73.

Southey says, that Henry VIII. set the example of giving his daughters a learned education. Savile was tutor in both Greek and Mathematics to the Princess

Elizabeth; who was found to keep up her studious habits twenty years after she had been on the throne.

Savile was Warden of Merton College at the same time that he was Provost of Eton; and thus, as Fuller says, "this skilful gardener had, at the same time, a nursery of young plants, and an orchard of grown trees, both flourishing under his careful inspection." He preferred diligence to wit; and used to say, "If I would look for wits, I would go to Newgate; there be the wits." He translated Tacitus, and published a number of other works, besides Chrysostom; whom he loved too much for his wife. She once petulantly said, "I would that I were a book, and then you would a little more respect me." Once, when her husband lay sick, she threatened to burn Chrysostom, for nearly killing him. Mr. Bois said, "so to do were great pity." To him, the lady said, "Why, who was Chrysostom?" The enthusiastic Bois replied, that he was one of the sweetest preachers, since the Apostles' time. Whereupon, the lady was appeased, and said she "would not burn him for all the world." Whatever Queen Elizabeth's Scholarship was, therefore, female education had not gone far. Though James I. knighted Savile, he is said to have declined offers of further preferment in either State or Church.

His Chrysostom was the first work of learning on a great scale published in England. Its price was £9; and he had plenty of difficulty in disposing of the edition. Savile was the most learned Englishman in profane literature of Elizabeth's reign. He was also an unusually handsome man. There are portraits of him at Eton and Oxford, with his fine complexion, not excelled by any lady's.

6.—Dr. John Peryn was of St. John's College, Oxford; where he was elected Fellow in 1575. He was King's Professor of Greek; and became Doctor of Divinity in 1596. When placed in the Commission to translate the Bible, he was Vicar of Watling, in Sussex. Anderson says, that, afterwards he was Canon of Christ Church, at Oxford. He died May 9th, 1615.

7.—Dr. Ralph Ravens, Sub-Dean of Wells, was appointed at the beginning, being Rector of Eyston. He was made Doctor of Divinity in 1595. He did not die till 1616; but, for some reason, he appears to have been superseded.

Dr. Leonard Hutton was chosen in his place, being Vicar of Flower, Northamptonshire. He was “an excellent Grecian, and well read in the Fathers and Schoolmen.” Hutton was born about 1557, and educated on the Foundation, at Westminster School. Thence, he went to Christ Church, Oxford, in 1574; and, after other Degrees, was admitted Doctor of Divinity in 1600. About the same time, he was made Prebendary of Christ Church Cathedral; where he was also Sub-Dean. He contributed to the verses made when James I. visited his College, in 1605; and, in the same year, he published a learned work, dedicated to Bancroft, Archbishop of Canterbury, whose Chaplain he was. Hutton left a number of works; and died in 1632, in his 76th year.

Dr. James Montague is also mentioned as assisting, in consequence of the failure of two of the members of this party. He was the fifth son of Sir Edward Montague. He was first Master of Sidney Sussex College, Cambridge, and beautified the interior of his College Chapel. In 1608, he became Bishop of Bath and Wells, and vigorously took in hand the restoration of the nave of the Abbey Church, at Bath, spending £1,000 on it. The Abbey was roofless, and Sir John Harington incited him to repair it, taking him into the roofless building when it was raining. He also repaired the Episcopal Palace at Wells, and the Manor House at Banwell. In 1616, he was translated to the See of Winchester; but he died in less than two years, being only fifty years of age.

8.—Dr. John Harmer, a noted Greek and Latin scholar, and an author of repute. He was born at Newbury, in 1555, and became Perpetual Fellow of New College, Oxford. His parentage was humble, but the Earl of Leicester became his patron and friend.

Amongst the offices he held, were those of Chief Master and Warden of Winchester School; and, in 1585, Regius Professor of Greek, Oxford. He was reckoned "a subtle Aristotelian"; and he held disputations at Paris, with the Doctors of the Romish party. He published Latin translations from Chrysostom, and a translation of Beza's sermons, in English; also a translation of Calvin's Sermons on the Ten Commandments. He was a considerable benefactor to the Libraries of both of Wykeham's Colleges, at Oxford. He was, also, Prebendary of Winchester; and, in 1596, became Warden of St. Mary's College; holding that office till his death, October 11th, 1613.

CHAPTER XXVIII

THE FIFTH COMPANY, AND THAT FOR THE APOCRYPHA

THE FIFTH COMPANY met at Westminster; their portion being the whole of the Epistles of the New Testament. It consisted of seven members.

1.—Dr. William Barlow, a member of the Hampton Court Conference, and its historian. He was made Dean of Chester, in December, 1604; Bishop of Rochester, in 1605; and of Lincoln, in 1608. He died in 1613, and was buried at his Palace, at Buckden.

Barlow was a strong Anti-Puritan, and his account of the Hampton Court Conference is, naturally, one-sided. He suppressed, also, the charges brought by the King, against the corruptions of the Church, and the practice of Prelates; when the King for hours “wonderfully played the Puritan.” He was Chaplain to Queen Elizabeth, who much admired his sermons. Of one sermon, on the plough, the Queen said, “his text might seem taken from the cart, but his talk might teach all in the Court.”

In James’s time, when comparing his reign with the preceding, he was often called Queen James, and his predecessor King Elizabeth. But James thought himself an adept in the sciences of theology and “Kingcraft”; as, indeed, his flatterers said he was. Only four of the Puritan party were summoned to the Hampton Court Conference, and they were brow-beaten and hectorred by the Monarch and his minions. The plan of the King was an English Popery in place of a Romish.

Barlow may have belonged to the family settled at Barlow Moor, near Manchester. He took the usual

Degrees at St. John's College, Cambridge, and Trinity Hall; and was, no doubt, well qualified as a Translator. Archbishop Whitgift made him his Chaplain. He was the Queen's Chaplain when Essex fell, and was appointed to preach on the following Sunday, making known to the people the Earl's acknowledgement of his guilt, and repentance for his treasonable designs. When Barlow was made Bishop of Rochester, he had the reputation, according to Harrington, of being one of the youngest in age, but one of the ripest in learning, of all that had occupied the See.

2.—Dr. Ralph Hutchinson was President of St. John's College, Oxford, which he enlarged. He was born in London, and educated at Merchant Taylors' School. He took several Degrees, and was Vicar of Cropthorne, and afterwards of Charlbury. He died soon after the commencement of the work, being appointed one of the Translators in June, 1604; and dying 16th January, 1606. He is buried in the College Chapel, where there is a stone effigy to his memory.

3. Dr. John Spencer, Fellow, and afterwards President, of Corpus Christi College, Oxford. He was the intimate friend of Hooker; and became Chaplain to the King. He completed the publication of Hooker's Works, giving very great attention to the matter, and writing a graceful address to the reader. He died April 3rd, 1614. Hooker himself had died some time before the Translation was begun.

Spencer was Greek Reader in his College; holding the office for ten years, the usual time. He was, also, one of the Fellows of Chelsea College, and Chaplain to James I. He was a native of Suffolk, and attached himself to the party in his College which dreaded Puritanism as much as Popery. We have only one publication directly from his own pen, an eloquent sermon, preached at St. Paul's Cross.

4.—Dr. Roger Fenton was born in Lancashire, in 1565, and became Fellow of Pembroke Hall, Cambridge. He was one of the most popular preachers

of the day; many of his sermons being published. He was minister of St. Stephen's, Walbrook, where he was buried under the Communion Table; the parishioners erecting a monument to him. He seems, indeed, to have been very much beloved. Fenton was, also, from an early date, Preacher to the Readers at Gray's Inn; and held that post till his death. Utie speaks of "that judgment which was admired on every side"; and "the naked innocency without affectation, and the natural majesty of the style, like a master bee without a sting." When mentioning the grief at his death, of those in Gray's Inn, Utie says, "Whose hearts bled through their eyes when they saw him dead."

Fenton's most intimate friend was Dr. Nicholas Felton, another London Minister. They agreed that, whoever died first, the survivor should preach his funeral sermon. Dr. Felton was thought to be dying at one time; but he recovered, and not only performed that service for Dr. Fenton, but survived him more than ten years, and died Bishop of Ely. Fenton suffered much, in consequence of his continuous study and sedentary habits. In the time of his sickness, Dr. Felton told him that his weakness and disease were trials of his faith and patience. "Oh! No!" he answered, "they are not trials, but corrections."

5.—Michael Rabbett, Bachelor of Divinity, was Rector of St. Vedast, Foster Lane, London.

6.—Dr. Thomas Sanderson. Anderson says that he belonged to Baliol College, Oxford; and was Archdeacon of Rochester, in 1606.

7.—Mr. William Dakins, Bachelor of Divinity, was also one of those who did not live to see the completion of the work, as he died in 1607. He was a Fellow of Trinity College, Cambridge; and became Greek Lecturer, having great skill in the ancient languages. He was made Junior Dean in 1606; and, afterwards, was Professor of Divinity, in Gresham College, London. The King, in his letter to the Mayor and Aldermen of London, recommending Dakins for this post, called him "an ancient Divine." But, this was in allusion

to his character rather than his age. The appointment was a sort of remuneration for his work as a Translator. He died, however, a few months afterwards, being less than forty years of age.

THE APOCRYPHA COMPANY

These arrangements would seem to complete what needed to be done for the Old and New Testaments. But there was another Company, meeting at Cambridge, who were employed on the Apocrypha. This had equal attention given to it in 1611, though Protestants constantly spoke of it as being simply profitable to read, and by no means part of the Canon. The Church of Rome has, in this matter, made another of its great mistakes, in placing these Greek writings, never alluded to by our Lord or His Apostles, and not to be defended even as literary productions, on a level with the Word of God itself. This they did at the Council of Trent; following, to some extent, the doctrine of Augustine, who, unfortunately, on this subject was disqualified by want of Jewish learning from being a safe guide. With us, the Apocryphal Books have been more and more discredited; so that, since 1826, they have been omitted from all the Bibles published by the British and Foreign Bible Society. It was felt that, whatever benefits may be derived from their study, as the word of man, they should be placed in no such dangerous association with the Word of God; but that Scripture should stand alone in its sacredness before the world. They were never acknowledged as Sacred Scriptures by the Jewish Church.

The Company for the Apocrypha met at Cambridge, and consisted of seven members.

1.—Dr. John Duport. His family came into Leicestershire from Caen, in Normandy, in the Reign of Henry IV. He was four times Vice-Chancellor, at Cambridge; and amongst other distinctions, was made Master of Jesus College, in 1590. He was also Prebendary of Ely. He is ranked amongst the Benefactors of his College, having bequeathed to it the

perpetual advowson of the Church at Harleton, Cambs.

2.—Dr. William Branthwaite, Fellow of Emanuel College, Cambridge; and, afterwards, Master of Gouville and Caius. He was a member of an ancient Norfolk family; and took his B.A. at Clare Hall, Cambridge. He then proceeded to the Degrees of M.A., B.D., and D.D. He died during his Vice-Chancellorship of the University; leaving his books and considerable property, to Caius College. He was, also, a Benefactor to Emanuel College; in the gallery of which there is a portrait of him.

3.—Dr. Jeremiah Radcliffe, Senior Fellow of Trinity College, Cambridge. He was Vice-Master of his College, in 1597. In 1588, he was made Vicar of Evesham; and, two years later, Rector of Orwell. He was made a Doctor of Divinity both at Cambridge and Oxford.

4.—Dr. Samuel Ward, then of Emanuel College, was one of the leaders of the University, a man of mark, and “a vast scholar.” His father was a gentleman, “of more ancientry than estate.” Dr. Ward became Master of Sidney Sussex College, in 1609, and occupied the position for thirty-four years, till his death. This was the College complained of by Laud, in 1628, as a nursery of Puritanism. It nursed Oliver Cromwell; who matriculated there in 1616, when Ward was Master. The College flourished under him; four new Fellowships being founded; all the Scholarships augmented; and a Chapel, with a new range of buildings, being erected in his time.

Ward became Chaplain to Bishop Montague, by whom he was made Archdeacon of Taunton, and Prebendary of Wells. He was also Chaplain to the King, who sent him, in 1618, with Bishops Carleton, Davenant, and Hall, to the Synod of Dort, as the four to represent the Church of England. They were absent six or eight months, were treated with the highest consideration, and exerted a happy influence in the Synod. Scotland, Holland, Hesse, the

Palatinate, Bremen, and Switzerland, were represented, and the Presbyterian forms were followed. The object was, to settle the doctrinal disputes disturbing the Church of the Netherlands. The points in dispute were, chiefly, the doctrines of Divine predestination, the nature and extent of the Atonement, the corruption of human nature, conversion, and the perseverance of the Saints. The sixty Canons drawn up, and confirmed by the unanimous consent of the Synod, are an exact and careful statement of the Calvinistic belief. Arminianism continued to spread, however, and King James's attitude to it was soon altered. Not many years afterwards, when the question was raised as to what the Arminians held, the reply was, "Almost all the best Bishoprics and Deaneries in England." The Delegates made a tour through some of the principal cities in Holland, before returning; and they were paid £10 a day, whilst the Synod lasted, by the States General of Holland.

Soon after his return, Ward was made Vice-Chancellor of the University; the ability he displayed in the discussions at Dort having led Episcopius to pronounce him the most learned member of the whole body.

When the civil war broke out, Ward was a partizan of the King, of whom Macaulay says, that he was perfidious, not only from constitution and habit, but also on principle; and of whom Coleridge exclaims, 'James I., in my honest judgment, was an angel, compared with his son and grandsons.' Ward believed, however, in the "Divine right of Kings," and sent the College plate to be coined for his use. In consequence, the Parliamentary Authorities deprived him of his Professorship and Mastership, and confiscated his goods. Afterwards, he was imprisoned in St. John's College for a short time, with others. He was liberated because of illness, but died in six weeks, September 7th, 1643, in very straitened circumstances, and was buried in Sidney Sussex Chapel.

Among other offices, Dr. Ward was the Lady Margaret Professor of Divinity. He is reported to have been "skilled in tongues though slow of speech." He was a valued correspondent of Archbishop Usher, on points of Oriental and Biblical criticism. He was a generous patron of learning; and took part in the controversies of the time. Evidently, he stood amongst the highest in the University, in his day; and the close of Dr. Good's eulogium says:—

"None thy quick sight, grave judgment, can beguile;
 So skilled in tongue, so sinewy in style.
 Add to all these, that peaceful soul of thine,
 Meek, modest, which all brawlings doth decline."

Fuller, in his history of Cambridge University, says, Ward was a Moses, both for his slowness of speech, and his meekness of nature.

5.—Andrew Downes, Fellow of St. John's College, Cambridge; and Regius Greek Professor, for full forty years. Selden described him as a man "composed of Greek and industry." He was thus praised by a much praised man, Selden being said by Milton to be the chief of learned men in England. Casaubon and Downes corresponded in Greek; and his letters, in point of style, are not inferior to those of the great Foreign Scholar. Downes, Bois, and four others, were charged with the duty of reviewing the Version. For this purpose, they came to London, repaired daily to Stationers' Hall, and, in three-quarters of a year, completed their task. During this time, they were duly paid thirty shillings a week each, by John Barker, the King's Printer, for the Stationers' Company; though they had received nothing for their previous work, of "self-rewarding ingenious industry." D'Ewes writes, that attending Downes's Lectures at Cambridge, he found him "big and tall, long-faced and ruddy-coloured, and his eyes very lively; although I took him to be, at that time, at least seventy years old." When he was compelled to give up the Professorship, the usual stipend was continued by the University. He died in 1625.

6.—John Bois, one of the most able men of the whole body, is not to be confused with John Boys, Dean of Canterbury, in the same era. Our translator was a notable and precocious scholar, and was born at Nettlestead, Suffolk, on January 3rd, 1560. John was the only child that grew up; and he was taught by his father, who had become a Protestant under Bucer's influence, and was Rector of Elmset, and afterwards of West Stow. When John was six years old, he could both read the Hebrew Bible and write the characters elegantly. He then went to Hadleigh Grammar School; and thence to St. John's, Cambridge. Henry Copinger was his tutor, and he followed him about from one College to another. In his fifteenth year, Bois could write letters in Greek; and he is said to have worked in the University Library from four in the morning till eight at night. When elected Fellow, in 1580, being not nearly of age, he was ill with the smallpox, but was carried in blankets to be admitted. Medicine was his intended pursuit at this time, until he took to fancying himself affected with every disease he read of. He was ordained Deacon in 1583, and appointed Greek Lecturer the next year. This man's life is full of the most surprising scholastic feats; and we read that it was his custom to give extra lectures in his room at 4 a.m., when most of the Fellows attended. We have heard of Wesley's constant preaching at 5 a.m., but this "goes one better." Like Wesley, however, his indefatigable labour did not cut him off early; for he lived to be eighty-three.

His marriage was as remarkable as all the rest. Holt, the Vicar of Boxworth, five miles from Cambridge, left a will, by which he nominated Bois as his successor, and expressed a wish that he should marry his daughter. Both events came off in due course; but his wife proved such a bad economist that Bois had to sell his fine library. Perhaps, it was partly its purchase that crippled him; history deponeth not. However, he recovered himself partly, through

taking boarders, and teaching scholars in his own house.

Bois not only took his own part in the translation of the Apocrypha, but assisted another Company, the one engaged on the Section from Chronicles to Canticles. He was, also, one of the final Revisers.



INTERIOR OF STATIONER'S HALL.

In 1615, he became Prebendary of Ely; and, though such a great scholar, it is recorded of him that he preached plain sermons, carefully thought out, but quite extemporaneously. He was fond of walking; and studied standing, which he learned from Whitaker, Master of St. John's. Dr. Downes also taught him, at Cambridge, taking great delight in such a pupil, treating him with great familiarity, often taking him to his Chambers, and reading the hardest Greek authors with him that he could find. John Bois and Andrew Downes were the two who were delegated from Cambridge to the Committee of final revision which met in London.

7.—Dr. Ward, Fellow of King's College, Prebendary of Chichester, and Rector of Bishop's Waltham, in Hampshire.

ADDITIONAL NAMES

Dr. Thomas Bilson, first Bishop of Worcester, and then of Winchester, his native place. He was reputed to be "well skilled in languages"; and, though not one of the original Translators, had charge, together with Dr. Miles Smith, of the final revision; and prepared the summary of contents at the head of each chapter. He was descended from a German family, related to the Duke of Bavaria. Born in Winchester, he received his education at Wykeham School. In 1565, he was admitted Perpetual Fellow of New College, Oxford. Among other works, he published a Survey of Christ's Sufferings and Descent into Hell, which occasioned much debate. He asserted that, when Christ descended into Hell, it was not to suffer, but to wrest the Keys of Hell out of the Devil's hands. Henry Jacob, often called the Father of Modern Congregationalism, attacked him for this, with other Puritans, a great deal of feeling being excited. Queen Elizabeth warmly took his side; and commanded him, neither to desert the doctrine, "nor let the calling which he bore in the Church of God be trampled underfoot by such unquiet refusers of truth and authority." Bilson wrote one of the ablest books on behalf of Episcopacy, entitled, "The Perpetual Government of Christ's Church." He wrote other works, somewhat over-scholarly; one of which was much used against Charles I. He died June 18th, 1616, and was buried in Westminster Abbey.

Hugh Broughton is not found in any of these lists; his character being so impracticable. He violently attacked the Bishops' Bible; and sketched a plan for the New Version; afterwards publishing independent translations of Daniel, Ecclesiastes, Lamentations, and Job, which were no doubt used by the different companies. He offered his help, and was a scholar of un-

deniable ability; but his temper caused him to be left out in the cold; and he did not fail to resent it.

Perhaps it was a pity to leave him out; and it was natural for him to be aggrieved. He was such an able man, that Lightfoot collected and published his works, under this title:—"The Works of the great Albionean Divine, renowned in many nations, for rare skill in Salem's and in Athen's Tongues, and familiar acquaintance with all Rabbinical Learning, Mr. Hugh Broughton." 1662, fol. Broughton was a preacher of Puritan sentiments; and he had very strong views as to the uncorruptness of the Text of both Testaments. His own plan for a New Translation was, to do the work in conjunction with five others; but the means were not forthcoming. It was, certainly, an insult not to include him in such a large number of Translators, fifty-four; and Lightfoot considers his exclusion unjust. He published some versions of the Prophets, which were marked by majesty of expression. His pupils adored him; and he was of "a sweet, affable, and loving carriage," amongst his friends; but, perhaps, he was a dangerous man to cross. Thomas Morton, afterwards Bishop of Durham, who was with him in Germany, once said, "I pray you, whatsoever dolts and dullards I am to be called, call me so before we begin, that your discourse and mine attention be not interrupted thereby." Broughton accepted this, with perfect good humour; but, evidently he had not learned to suffer fools gladly. He lamented, on his death bed, the infirmities of his temper, and certainly there was plenty of reason for it. His was the famous sentence that he would rather be torn in pieces with wild horses than that the Authorized Version should be imposed on poor Churches. He wrote this to the King! He predicted that Bancroft would be found in the place of woe, with the King looking down from Abraham's bosom! In fifteen verses (Luke 3) he said the Translators had a score of idle words to account for in the Day of Judgment.

Dr. Richard Bancroft. In the Translators' Preface,

there is an allusion to one who was "the chief overseer and taskmaster, under His Majesty, to whom were not only we, but also our whole Church, much bound." This was Dr. Bancroft, on whom devolved the duty of seeing the King's wishes carried into effect. His general oversight had much importance, though he had little to do with the Translation itself. He was born near Manchester, and educated at Jesus College, Cambridge. He was Chaplain to Queen Elizabeth; under whom he became Bishop of London, in 1597. On the death of Whitgift, Bancroft became Archbishop of Canterbury, in 1604; just about when the work was commenced. In one year after this, not less than three hundred ministers were suspended, deprived, excommunicated, imprisoned, or forced to leave the country; such was his "zeal" in pressing conformity. He was the ruling spirit in that infamous tribunal, the High Commission Court, a sort of British Inquisition. Of course, he was abundantly attacked; and once, a gentleman, coming to visit him, presented him with a libel, which he found pasted on his door. "Cast it," said Bancroft, "to a hundred more which lie here on a heap in my chamber." He was equally strenuous for the Divine Rights of Kings, and of Diocesan Bishops; and, at the Hampton Court Conference, he likened King James to Solomon for wisdom, to Hezekiah for piety, and to Paul for learning!

The Bible is by no means sectarian. But Bancroft's fourteen alterations were signs how he would have made it such. As it was, Dr. Miles Smith complained of them, adding, "but he is so potent, there is no contradicting him." He dragged in "bishoprick," (Acts, i. 20); and "Churches," (Acts, xix. 37); both out of place. Bancroft died in 1610, at the age of sixty-six.

CHAPTER XXIX

THE AUTHORISED VERSION

ITS CHARACTERISTICS

We have taken a delight in giving much fuller particulars of the Translators of our Authorized Bible than have ever been given before. And it will be seen that, both with regard to the men, and to the principles on which their work was done, there was every probability of the Version being successful.

Still, there was this very serious defect, to begin with, that no better Greek Text was made the basis of their work in the New Testament. Erasmus had led all wrong, through his use of comparatively modern Greek Texts; and this mistake was not rectified. With regard to the Old Testament, the matter was still worse. From very early times, Christians had depended upon such Translations as the Septuagint and the Vulgate, far more than upon the original Hebrew; which had been considered too much the property of the Jews. The Jews had never let the Old Testament die out amongst them, however, but had preserved it with immense pains and care. The worst of it is, that they valued the appearance of their MSS., more than the correctness of the text; and, sometimes, when they made mistakes in transcribing, their copyists would leave them uncorrected, rather than disfigure the paper by blot or erasure. They would, also, omit or add letters, without authority, at the end of lines, to preserve their evenness. Often, with the same wish, they wrote a part of a word at the end of a line which would not admit the whole; and then, in addition, they would place the entire word at the beginning of the following line.* They also,

* This may, perhaps, have led to the absurd custom, common in old books, of making a separate little line of a word at the bottom of a page; the same word being repeated on the next page,

occasionally, brought marginal notes into the Text. It is manifest, therefore, that only the collation of a large number of Manuscripts, would be likely to produce a good Text. And this was a work that does not appear to have been even thought of.†

Then, further, there was an idolatry paid to the Masoretic pointing, which has since been shown to be productive of many errors. On this, let us hear Bishop Lowth, who has done much to lead to a better understanding of the Scriptures. “The Masoretic punctuation, by which the pronunciation is given, is, in effect, an interpretation of the Hebrew Text, made by the Jews of late ages, probably not earlier than the eighth century; and may be considered as their translation of the Old Testament. Where the unpointed words are capable of various readings, the Jews, by their pointing, have determined them to one meaning; and the sense which they give of a passage is merely their sense. A notion was too hastily taken up, at the revival of letters, that the vowel points were necessary appendages of the Hebrew letters, and therefore coeval with them. We do not deny the usefulness of this interpretation; nor would be thought to detract from its merit, by setting it in this light. *It is, perhaps, upon the whole, preferable to any one of the Ancient Versions.* But, our Translators would have made a much better use of it, had they consulted it, without absolutely submitting to its authority; had they considered it as an assistant, not as an infallible guide.”*

It is as likely as not, however, that this Masoretic pointing is older than Bishop Lowth thinks; and a simple vowel system may have preceded the very ample one which now obtains in Hebrew. The Version of Aquila, now famous for its correctness, and dating back to the first century, has the same vowels as the Masoretic Text, which may be called the only *Edition*

† Reasons for Revising, Cambridge University Press, 1788.

* Isaiah Preliminary Dissertation.

of the Jewish Text extant. It is curious to notice how differently this pointing, (really, the vowels as distinguished from the consonants), has been regarded; Buxtorf, on the one hand maintaining that it was equally inspired with the sacred text; and, on the other, Bishop Horsley saying, that "his critical judgment must be weak indeed, who is not qualified to revise and reverse the decisions of the wise men of Tiberias."*

The Translators say, that they had given much pains to consulting "the Spanish, French, and Italian translators." It was in 1587, that an authoritative revision of the French Bible was published, by the Genevan Pastors, based upon the examination of the Original Texts. B. C. Bertram had the chief hand in it, being assisted by Beza and Goulart. In the same city, J. Diodati, a Professor of Hebrew, printed an Italian translation, in 1607; and, though somewhat free, this is of considerable merit. As for Spanish; two translations had recently appeared; the first at Basle, in 1569, by C. Reyna; and the second, based on this, at Amsterdam, in 1602, by C. de Valera.

The whole work was done with the greatest care. Westcott goes so far as to say, that no kind of emendation was neglected, and almost every change was an improvement. For the final revision, two members were chosen from each of three companies representing Cambridge, Oxford, and Westminster. The six men thus selected assembled daily, as we have seen, in Stationers' Hall, London, and completed their work in nine months, and for this service, they received thirty shillings a week from the Company of Stationers. Then, thirdly, and lastly, Bilson, Bishop of Winchester, and Dr. Myles Smith, again revised the whole, prefixing arguments to the several books. Dr. Smith also wrote the Preface.

At length, the revised version was issued from the press of R. Barker, in 1611; and it was said to be

* Preface to Hosea.

“appointed to be read in Churches.” No evidence has been found, however, to show that it was ever publicly sanctioned by Convocation, Parliament, the Privy Council, or the King himself. The printer would, perhaps, imagine that he was safe in making such a statement, when the influence of the King’s name was given to it, and the work was the joint production of the ablest scholars of the day. Since then, it has taken its position by its intrinsic merits; the Bishops’ Bible being thus superseded, and the Genevan also, though it died hard, and not until the middle of the century. The Authorized Version was the heir of the Bishops’ Bible, which was ordered, by the Constitutions and Canons Ecclesiastical of 1571, to be placed in all Cathedrals; and, as far as possible, in all Churches.

The very instructive “Translators to the Reader,” in the 1611 Bible, begins with an admission, that anything new, especially in religion, “is sure to be misconstrued, and in danger to be condemned.” It then pays a tribute, probably well deserved, to King James’s interest in the work and desire for its completion. It next pays a long and beautifully expressed tribute to the unapproachable excellency of Holy Scripture. “It is not only an armour, but also a whole armoury of weapons, both offensive and defensive; whereby we may save ourselves, and put the enemy to flight. It is not an herb, but a tree, or rather a whole paradise of trees of life, which bring forth fruit every month; and the fruit thereof is for meat, and the leaves for medicine. . . . In a word, it is a granary of wholesome food, against fenowed (mouldy) traditions; a physician’s shop (as St. Basil calleth it), of preservatives against poisoned heresies; a pandect of profitable laws; against rebellious spirits; a treasury of most costly jewels, against beggarly rudiments; finally, a fountain of most pure water, springing up unto everlasting life.”

But the Word of God must be in a language men can understand, before it can be useful; and hence the

need for translation. "Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most holy place; that removeth the cover of the well, that we may come by the water; even as Jacob rolled away the stone from the mouth of the well, by which means the flocks of Laban were watered. Indeed, without translation into the vulgar tongue, the unlearned are but like children at Jacob's well (which was deep), without a bucket or something to draw with; or, as that person mentioned by Esay (Isaiah, xxix. 11), to whom, when a sealed book was delivered with this motion, 'Read this, I pray thee.' he was fain to make this answer, 'I cannot, for it is sealed.'"

After a somewhat lengthy, but most interesting, sketch of ancient versions, and an assault upon the Romish Church, for its unwillingness to sanction the reading of the Bible Dr. Smith deals with those who held that there was no need for a new English version, and that the undertaking cast a slight upon the earlier English Bibles; and states:—"We are so far off from condemning any of their labours that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's (if there were any translation, or correction of a translation, in his time), or Queen Elizabeth's, of ever renowned memory; that we acknowledge them to have been raised up of God, for the building and furnishing of His Church; and that they deserve to be had of us, and of posterity, in everlasting remembrance."

The object of the revisers is finally thus stated:—"Truly, good Christian reader, we never thought, from the beginning, that we should need to make a new translation; nor yet to make of a bad one a good one; . . . but to make a good one better; or, out of many good ones, one principal good one, not justly to be excepted against. That hath been our endeavour, that our work. To that purpose, were many chosen, that were greater in other men's eyes than in

their own, and that sought the truth rather than their own praise."

These learned men—"not too many, lest one should trouble another; and yet many, lest many things might haply escape them"—assembled, relying upon God's help, with the Hebrew and the Greek texts before them. "Neither did we run over the work with that posting haste that the LXX did, if that be true which is reported of them, that they finished it in seventy-two days. . . . The work hath cost the workmen, light as it seemeth, the pains of twice seven times seventy-two days and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment, a man feareth not the blame of convenient slackness. Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered. But, having and using as great helps as were needed, and fearing no reproach for slowness, nor coveting praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to that pass you see."

After a defence of the insertion of explanatory notes, and of the practice of translating the same Hebrew and Greek word by two or more English words, the preface closes with a fervent appeal to the reader, "It is a fearful thing to fall into the hands of the living God. But, a blessed thing it is, and will bring us into everlasting blessedness in the end, when God speaketh unto ~~us~~, to hearken; when He setteth His Word before us, to read it; when He stretcheth out His hand, and calleth, to answer 'Here am I, here we are, to do Thy will, O God.'"

There has been further revising of this revised Translation. The earliest edition from which the Apocryphal Books are omitted is that of 1629. In the same year, and in 1638, the Text was examined with care, and accurately printed, at Cambridge. Bishop Lloyd's Bible, in 1701, was the first to contain the marginal dates; mostly derived from Archbishop

Usher. In the Cambridge Bible of 1762, edited by Dr. Paris, and the Oxford Edition of 1769, by Dr. Blayney, afterwards Professor of Hebrew, further improvements were made. These editors applied, with greater consistency, the principle of denoting additions to the Original Text by Italic type; a special feature of the Authorized Version. They also substituted more modern words, for such as had become obsolete; and added greatly to the marginal references; there being, probably, seven times as many of these as there were at first.

There were numerous printer's mistakes at first, and for a long time. The "Vinegar Bible" is so called from a misprint in the heading of the page containing Luke xx; *vinegar* being printed for *vineyard*. This Bible was printed by J. Baskett (Oxford, 1717), and was called "a basket full of printer's errors." The "Pearl Bible," of 1653, and other editions of the same date, some from abroad, and some from the privileged printers at home, are notorious for scandalous blunders; such as *righteousness* for *unrighteousness* (Rom. vi. 13). In 1632, Laud inflicted a fine of £300 on the King's printers, for an edition of the Bible in which *not* was omitted from the seventh commandment. This has been called the "Wicked Bible"; and the edition was called in. There were, also, the "He Bible," saying, "he went into the city," instead of "she," (Ruth iii. 15); the "Standing Fishes Bible," the "Murderers," and the "Ears to Ear Bible." Captain Thornton lives ingloriously, as the maker of a "Knave Bible," Rom. i. 1 being turned into "Paul, a knave of Jesus Christ." The volume was palmed off on the Duke of Lauderdale for seventeen guineas.

Dr. Blayney's Edition, published at Oxford, in 1769, became the standard one. In fact, it is only within the last half century that our Bibles have been really accurate; the Classic Edition of this famous Version being the Cambridge Bible, edited by Dr. Scrivener, 1873. The fulsome dedication to the high

and mighty Prince James, however, has kept its place, through all changes; the one disfigurement of the whole.

Imperfection is the constant note of all things human; so that, when the Revision was being earnestly advocated, according to the wider and more accurate scholarship of the 19th century, Bishop Ellicott said: "There *are* errors in the Authorized Version; and that man, who permits himself to lean to the counsels of a timid or popular obstructiveness, will have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word. No timid apprehension of unsettling belief, must prevent us faithfully bringing out of the treasures vouchsafed to us every item that will aid in putting before us in their truest form the true sayings of the Holy Ghost."

The Authorized Version was published in the "Tudor Translations," vols. 33—38 (Nutt). There is a valuable Preface by Mr. William E. Henley, in which he praises the Original Preface to the Authorized Version, saying that it contains passages not unworthy of Bacon or Hooker. He is thankful that such a Bible still holds its pride of place here, and says the educated Russian looks on our praise of it as part of our unconscious hypocrisy. The Frenchman, unless a Protestant, never looks at the Bible. The German treats the Lutheran Bible too much as a document in philological study. He rather thinks that the second translation, going under Wyclif's name, was made by John of Trevisa, who belonged to Berkeley. Tyndale was born near there, and settled there again later on, and may have been partly incited to his work by the traditions of Trevisa.

Dr. Carleton has shown, that the Rhemish New Testament helped the Authorized Version, in the unexpected direction of substituting English for Latin Words. "Appointed to be read in Churches," appeared on the title-page at first; but this was frequently omitted afterwards; the Puritans and Presbyterians not requiring this appointment; and it never having

been properly "authorized," except by a higher authority than any king, viz., the law of superiority, and the people's own choice. Mr. H. Stevens exclaims against the modern retention of the line, "It being the Bible of all Churches, Denominations, and Congregations, in Great Britain, and English-speaking America, Australia, and India, except the Roman Catholics, as much as of the Church of England. Why, by this misused word *appointed*, should our common Bible any longer be even nominally limited to the Church of England, since there never was any exclusive right in the claim? It never was any more the Bible of the Church than of the Puritans." See Dr. Smith's Introduction. "Again, it was not a New Translation, but about the twelfth revision of a work that belonged to the public: at once the repository of the English language, and the birthright of Englishmen and the English-speaking people. This 1611 Bible has thus become a marvel of perfection, in the simplicity and beauty of its language, considering that, at the time of the revision, there was neither an English Grammar nor an English Dictionary in the English language."

As to the two editions published in 1611, there are other discrepancies. The wood-cut initials are frequently different. In Gen. x. 16, one copy reads "the Emorite," and the other "the Amorite." In Exod. xiv. 10, also, the copy that has "Emorite" has a line repeated, but the printing was, at all events, a vast improvement on what had gone before.

The praises of the Authorized Version have been loudly sung; and it is very touching to read the high compliment paid to it, in his Grammar of Assent, by Dr. Newman, after he had left the English Church. It was a London book, at first; no English Bible issuing from Cambridge till the Authorized Version was printed there in 1629. Oxford did not follow till 1673. The first edition in Scotland was issued from Edinburgh in 1633; in Ireland, 1714; in America,

1752. Usher's dates in the margin were usually added after 1701.

The Apocrypha had still held its ground, but with difficulty. It was printed in Coverdale's Bible, and in others; but objections were continually made to its being bound up with the Sacred Volume. In 1615, however, Archbishop Abbot prohibited the printing of Bibles without it, under pain of a year's imprisonment! But public opinion did not agree; and, in 1643, Dr. John Lightfoot, preaching before the House of Commons, said that the Apocrypha did not connect the Old and New Testaments, but separated them. "Thus, sweetly and nearly, should the two Testaments join together; and thus, divinely would they kiss each other; but that the wretched Apocrypha doth thrust in between." There is much in the same strain. "Like the two Cherubims in the Temple oracle, the Law and the Gospel would touch each other, did not this patchery of human invention divorce them asunder."

What a mercy this Authorized Version was not too scholastic. Out of 6,000 words used 93 per cent. are native English. Huxley has said it is the Magna Charta of the poor and the oppressed. Coleridge affirms that intense study of the Bible will keep any writer from being vulgar in point of style. And where scores of such tributes could be collected, we will be content to close with the beautiful one recently paid in the Cambridge History of Literature:—

"The influence of the Bible can be traced through the whole course of English literature and civilization, and, more than anything else, it tends to give unity and perpetuity to both."

James's two royal grandsons thought and acted differently, but listen to what Pepys said of Charles II. "Here is a prince come in with all the love and prayers and good liking of his people, and he hath lost it so soon that it is a miracle what way a man could devise to lose so much in so little time."

As for James II., the presentation of a richly bound

copy of the English Bible at his Coronation was omitted. He said the ritual was too long, and must be abridged. But his reign was still more abridged, and the Stuarts were driven forth, never to return.† They would have restored Popery, if they could; and but for the open Bible, and its immense influence, they might have done so. Just before the Authorized Version came out, an agent wrote to Burleigh:—“This accursed crew of Jesuits is like Cerberus, the three-headed dog of Hell, the heads being at Douay, Rome, and in Spain, but the heart in England. I send a book on the Schism of England, with many fresh lies. The author, a Florentine, is like a spider, little, but full of vile poison.”

The Romanists at last published an English Bible of their own, commonly called the Douay Bible. But the New Testament did not appear until fifty-seven years after Tyndale's immortal work, and the Old Testament did not follow it until twenty-seven years later. And when it came it was from the Latin Vulgate, and was full of Latinisms. *Contris trati, impudicity, prefnition, exinanited, odible, agnition, dominical, conculcation, dominator, exprobatng, libaments, recordation, superedified, commesations, coinquinations*, and many such words are found, and a fair sample of the whole is that “pass the time of your sojourning” is given “converse ye the time of your peregrination.” Nevertheless, the Version was not without its use for some faithful renderings, and the Translators of the Authorised Version had it before them.

† Our grand old Bible. W. MUIR, B.D.

CHAPTER XXX

ENGLISH BIBLICAL VERSIFICATIONS

WE can only indicate the large literature which belongs to this subject, and which does not come under the heading of Translation. Of course, a great deal of it is no more poetry than

“And Jacob made for his son Josey,
A little coat to keep him cozy.”

This is in an Old Testament Metrical Version in the Advocates' Library, Edinburgh, and some parts of the Scotch Version of the Psalms are little better:—

“Lord, Thou hast been our dwelling place
In generations all,
Before Thou ever didst bring forth
The mountains great or small.”

Yet the success of Milton, Young, Addison, Scott, Byron, and others show that, though the task is difficult, it can be accomplished with honour. The Muse of Heaven well deserves our cultivation. She is the best of the nine, and worth all the rest. We may join with Milton:—

“Descend from Heaven, Urania, by that name,
If rightly thou art called.”†

The whole Bible was versified by John Fellowes, author of “Grace Triumphant,” in four volumes, 1777; and by Rev. Samuel Wesley, Rector of Epworth, and father of the Founder of Methodism. When you open the volumes of the latter, you find not poetry but elaborate praise from one and another of the poetry that you come to eventually. But it is worth coming to, and I have spent a profitable hour or two in turning over the folio illustrated pages.

† Notes and Queries, 1865.

Genesis.—Milton's *Paradise Lost*, Book 7.

The stories by Sylvester's Translation of Du Bartas.

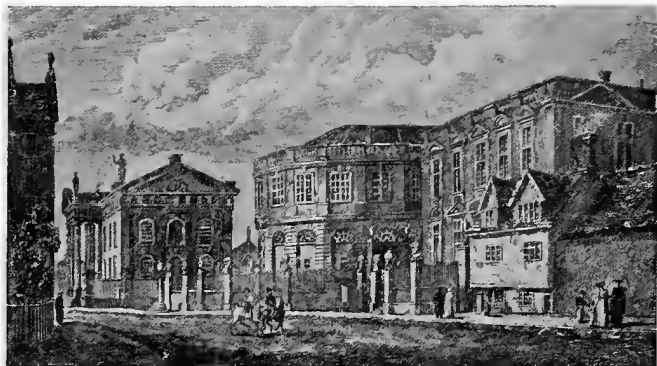
Barham's Version of Grotius's *Adamus Exel*.

Sandys' Version of Grotius's *Sophomponeas*.

Blackmore.

Judges.—Milton in *Samson Agonistes*.

Quarles also has a long poem.



PRINTING OFFICE, THEATRE AND MUSEUM, OXFORD.

Kings and Chronicles.—Cowley takes the portions that relate to David in his *Davideis*.

Prior has also written a poem on Solomon.

Esther.—Quarles.

Job.—Quarles again, who is always well worth reading, with his quaint conceits. Scott, Young, and Blackmore have also been attracted to this extraordinary book.

The Psalms have employed a host, as was natural, of whom we can only give a few names.

G. Sandys, Wither, Milton, Blackmore, Merrick, Sternhold, Tate, Watts, Keble, Musgrave (in blank verse) and Montague, may all be turned to either for pleasure, or as representatives of their era.

Thomas Moore has given some Hebrew melodies full of exquisite lyrical delicacy. Milton makes us wish we had more, and Addison. William Hunnis, Chapel Master to Queen Elizabeth, and a contemporary of Christopher Tye, versified a number of the Psalms, and portions of Genesis and Deuteronomy.

Proverbs.—Prior has attempted this, and Dr. Johnson the 4th Chapter.

Ecclesiastes.—G. Sandys.

The Canticles have employed a considerable number, being a tempting subject for a poet. Quarles, and an old anonymous poet. D. Fenner, 1587; G. Sandys, 1642; J. Lloyd, 1681; R. Fleming, 1691; also in blank verse by J. Bland, 1750.

Isaiah completely by J. Butt, 1785.

Jeremiah (Lamentations).—G. Sandys, and Quarles.

Jonah.—Quarles.

When we come to the New Testament, the

Four Gospels are found in a quarto volume of some rarity, in rhymed couplets, by Darling. Then there is Parfit's Gospel Harmony, and S. Wesley's Poetic Life of Christ. Francis Barham has also written a complete versification of the Harmony of the Four Gospels in his Improved Monotessaron. It is he that has written the article in Notes and Queries from which much of the information here given is gathered.

Matthew 6. is given by Thomson.

Acts.—Tye has given a quaint versification of this, and an account of him may be seen in Warton's History of English Poetry.

Revelation.—Rev. Thomas Grinfield in the "Visions of Patmos," 1827.

Then G. Sandys has given us a poetic paraphrase on the Songs collected out of both Old Testament and New. The Moravian Hymn Book contains many such, as do the Hymn Books of all the Churches. The Genevan Bible may be consulted with advantage, and the Olney Hymns of Cowper and Newton; as also the Appendix to the Version of the Psalms of David used in the Church of Scotland. Those wishing to pursue

the subject, which is a highly interesting one, but demands a separate volume, may turn to Belcher's *Poetic Sketches of Biblical subjects*, 1825; James Montgomery's *Christian Poet*; and Cattermole's *Sacred Poetry of the 17th Century*.

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